The Churchman.

VOLUME XIX. NO. 32.—WHOLE NUMBER 968

"The Church of the Living God, the Pillar and Ground of the Truth."

AT NO. 12 JOHN-STREET.

REV. WILLIAM WALTON, A. M., EDITOR.

NEW-YORK, SATURDAY, OCTOBER 6, 1849.

PUBLISHED FOR THE PROPRIETOR,

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 a. m. and 3 p. m.
In All Saints' Church . . . . "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 a. m., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 p. m
In Church of The Annunciation . . 8½ " and 4 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 p.m., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock a. m.
In Emmanuel Church . . . . 8 a. m., and 5 p.m.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights,. 7 " and 5 "

Calendar for October.

7. Eighteenth Sunday after Trinity.
14. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-First Sunday after Trinity. St. Simon and St. Jude the Apostles.

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In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
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Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
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Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R. T., 98 Twelfth st.
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Mahan, Rev. Milo, Van Voorst.
Reynolds, Rev. John West Hoboken.

Poetry.

For the Churchman.

St. Matthew's Day.

In crowded haunts of traffic still the heart
Whose hopes aspire above earth's sordid dust,
Can act as Levi did a noble part,
Nor be the slave of all that moth and rust
Have pow'r to injure, and like rocks that stand
Storm-beaten and sea-girt, its steadfast trust
May root itself in peace in a firm land,
Where billows roll not. But few paths there are
Wherein we cannot follow Christ's command,
Pure 'mid corruption, viewing from afar
The crown reserved for faith, in worlds unseen,
And moving towards it, as to a star,
That guides the traveller homeward, tho' the scene
Round him be dark, and perilous, and wastes
Unmeasured and forlorn still intervene.
And 'tis a noble joy the spirit tastes
That out of perishing and earthly things
Provideth treasure which time never blasts.
See how unwillingly the proud Jew brings
His tribute to the Roman—the deep hate,
In silent glances shewn as down he flings
The glitt'ring token of his servile state,
For the despised publican—but though
Man may contemn, God's richest blessings wait
On Levi's upright heart and thoughts that know
One only rule of action—Heaven's law,
Well hath he served his God in station low,
And used his talents few in faith and awe,
And now the voice Divine bids him ascend
To the pure fount of life whence he may draw
Wisdom,—wisdom and glory, and attend
To accents not of earth receiving wealth.
Rome cannot lavish, time can never rend
Riches that yield the soul eternal health!
Blest publican! no more from men enslaved
Shalt thou draw tribute, or accused of stealth
Incur the hatred of thy race—engraved
On Christ's foundation stands thy honor'd name
For whom, not lucre, shall disgrace be braved,
Yielding thy mem'ry everlasting fame
Amid God's chosen. 'Tis thy sacred part
To kindle in the lands th' undying flame
Of heavenly truth, and spread from heart to heart
By the rapt influence of thy voice and pen
The beams of love that from Mount Calvary dart
Bright with salvation for the souls of men.

J. H. H.

Waddington.

Selected Matter

From the Colonial Church Chronicle.

The Coptic Church.—State of the Clergy.

[The following extract belongs to the place indicated by asterisks in our last.]—Ed. Ch'n.

Knowing thus much of their history, I confess that it was with no slight expectation of finding much that was interesting amongst the Copts, and with the resolution to "hope all things" of them, that I made my inquiries—not so much respecting the theory of their Church, as regarding its actual working and practical character. I grieve to say, my impressions were of a very painful kind. It seemed to me impossible to shut one's eyes to the deadness and decay of intellectual and spiritual life which seems everywhere to prevail. The bishops, as you know, are selected from the monastic clergy, and I believe that among them some would be found with a considerable amount of ecclesiastical knowledge and traditional experience, in matters connected with their own church; but the priests at large have no ecclesiastical training or education, whatsoever. They are, for the most part, chosen by the congregation to which they minister, out of their own body, and are ordained without any special preparation. Their condition is one of extreme poverty, and the demoralizing and degrading effects of that extreme are but too often visible. As with the priest, so I fear is it with the people. The moral character of the Copts, in the eyes of impartial observers stands very low; in some respects, especially that of temperance, lower than that of the Mahometan population. Intellectually, indeed, they are superior to the Arab inhabitants, as the Copts can almost universally read and write. They have become, therefore, the scribe Class of Egypt; all the accounts and the legal transactions of the country pass through their hands, the profession of arms being, in Egypt, as throughout the Turkish empire, prohibited to the Christian population. It may be easily imagined that these callings must subject them to a particular class of temptations, which causes their character for honesty and fidelity often to be called in question. There are few in the East, of any class of men, who rise superior to such temptations, and I fear, among those few, the Copts, as a body, are not to be ranked.

I could not but be much struck with another very unpleasing feature in the character, at least of the Coptic Bishops and Clergy, and that is, the utter want of interest or concern which they show [illegible] other branches of the Christian Church, and the coldness with which they receive all advances towards Christian communion and fellowship. I invariably found, even though provided with Christian interpreters, the greatest difficulty in getting those of the Clergy on whom I called to engage in conversation on ecclesiastical topics, or to reciprocate the inquiries which I made of them. They answered the questions put to them, but seemed to show not the slightest wish to obtain information in return. This, considering that all the relations of the English Church to them have been those of kindness and Christian sympathy, is very painful.

Thus, on several occasions, I mentioned the late munificent gift of the Christian Knowledge Society to their church, and the reply which their Patriarch had addressed to the Archbishop of Canterbury. I not only was unable to find a single case in which the copies of the Coptic Testament had been distributed for the service of the churches in Upper Egypt, as had been intended by the Society, but the gift seemed not even to have been heard of, and to attract no interest when mentioned. I was informed by one well competent to judge, that the books had not been distributed, but that in all probability, from their listlessness and apathy, they would remain shut up in the Patriarch's house,

From the Irish Ecclesiastical Journal.

The Epistles of St. Ignatius.

[Having two weeks since given an able article from the *Guardian* on the new edition of these Epistles by Mr. Cureton, we add the following extract as affording some valuable instruction as to the nature of Mr. Cureton's theory.—Ed. Ch'n.]

The Syriac version of the Ignatian Epistles, at length given to the world, differs considerably from all the forms under which they have been hitherto known. Not only are *four* epistles heretofore acknowledged as genuine by the greatest scholars of any time, wholly wanting, but the *three* allowed to remain appear but as fragments when compared with what were considered the Greek originals. This arises from the omission of words, sentences, and even long passages to be found in the shortest form of the Epistles known in Greek, and which are not recognized in the Syriac. The principal feature of these omissions is, that they chiefly occur in those parts relating to the Ministry of the Church, and the necessity of Episcopacy, for which the Epistles of St. Ignatius are so noted.

"It seems certain," writes Mr. Cureton, "that either it must have been the design of the Syrian translator to omit these passages, which speak in such distinct terms of Episcopacy and the Clergy, because they militated against his own notions, and were repugnant to his own opinions; or, on the other hand, that it has been the object of some interpolator to insert and mingle them with the genuine writings of St. Ignatius, in order that he might give more authority to his own views, by alleging them as the testimony of that holy martyr and disciple of the apostles."—p. 35.

We agree with Mr. Cureton in rejecting the *former* of these alternatives, inasmuch as in the Epistle to St. Polycarp the Syriac translator has retained the often-quoted passage—"If a man vaunt himself as wiser than his Bishop he is corrupted. . . . Give heed to the bishop that God may give heed to you. I give my life for those (ἀντίψυχον ἐγὼ) who submit to their bishop, priests, and deacons; and may I have my portion with them in God." This passage, if it stood alone, is decisive, as every fair mind must admit, as to the testimony of the disciple and companion of the evangelist St. John, with respect to the belief of the Church in his day in the apostolic origin of the *three* orders in the ministry, and to the importance of ecclesiastical subordination; and we dwell on this the more willingly, since, however, the question, as to the genuineness of the epistles *not* found in the Syriac may be decided, this single sentence proves that Catholic doctrine has Ignatius as its witness, and removes from the *present* controversy all its previous theological aspect.

With respect to the other alternative stated above, viz., concerning the *design* with which the supposed interpolation had been made, surely the onus lies upon Mr. Cureton, who adopts *it* as his principle, clearly to show what occasion has ever occurred in the history of the Church which called for such a forgery! The pitiful attempt of Aerius is, as every student of history knows, the solitary instance of an anti-episcopal tendency in primitive times; and his novel and unsupported opinions were far too contemptiblh to be worth the pains of such a work. But, indeed, as Bishop Pearson has observed, it is a great mistake to imagine that the Epistles of St. Ignatius have any tendency to exalt *unduly* the *episcopal* order. If they are to be *distinguished* from ecclesiastical writings of a later age in any respect, it is by the stress they lay, *not* on the rights and duties of episcopal office, but on the dignity and authority of the *priesthood* and the diaconate. "Quicunque (si quid ego in hac re intelligo)," writes Bishop Pearson, "*presbyterali* dignitati auctori tatique maxime student, non habent suæ existimationis firmius aut solidius fundamentum quam Epistolas S. Ignatii nostri." In our opinion, indeed, the fact of the distinct mention by Eusebius (repeated by St. Jerome) of the *seven* Epistles of Ignatius, by name, as they have been hitherto received, together with the absence of any *probable* date of or motive for the forgery now charged against the present Greek text, is, in our mind, a very great objection against Mr. Cureton's theory, viz., that the *three* Syriac Epistles, in their abbreviated state, are the sole genuine productions and remains of the sainted martyr. And this conclusion appears to us so much the stronger, when we bear in mind that Eusebius, who distinctly speaks of *seven* Epistles, wrote about the year 330, while the date assigned by Mr. Cureton to the MS. containing the *three* Epistles, which alone he receives, cannot "certainly be later than the *seventh* or *eighth* century," and that containing the single Epistle to St. Polycarp may "safely be concluded to have been transcribed in the first half of the *sixth* century." Nor, we submit can the fact, that all the references made, *previously* to Eusebius, by ecclesiastical writers to these Epistles are taken solely from those portions translated into Syriac, be of any weight, since, as Mr. Cureton himself acknowledges, the number of such quotations amount to but *three*—one by Irenæus, in the second century, and two by Origen, in the third; *none of the three*, it should be noted, is taken from the Epistle to Polycarp, which yet the Syriac gives as authentic.

On the whole, we must confess that we are strongly inclined to adopt the opinion of Professor Hefele, whose excellent edition of the Apostolic Fathers is well known in these countries, which opinion, too, has received the valuable imprimature of Dr. Jacobson, Regius Professor of Divinity in the University of Oxford—that the Syriac [illegible] only be considered as an epitome made by [illegible] own pious use.

This conclusion of Professor Hefele and Dr. Jacobson is, we think, strongly confirmed by an objection stated by an ingenious writer of the article in the *English Review* alluded to already, derived from the *abrupt conclusion* of the *Syriac* version of the Epistle to the Ephesians, which terminates without salutation, adieu, or benediction. This, as we can scarcely concieve it to have occurred in the *original* state of the letter, as penned by Ignatius, and without precedent in his other Epistles, or in *similar* writings of that age, perfectly harmonises with Dr. Hefele's idea of the Syriac being an epitome, compressed for the private use of a pious monk, who would naturally omit what could not conduce to his immediate purpose. Indeed, the fact of there being extant an ancient *Latin* version of the Epistle of *St. Barnabas*, which *omits* several passages contained in the Greek, proves that such a practice as that of transcribing epitomes of the writings of the Apostolic Fathers was not unusual. We cannot consider Mr. Cureton's replies to these objections to be found at pages 52 and 59 of his "Vindiciæ Ignatianæ" at all happy.*

But Professor Hefele adds, that he arrives at this conclusion the more readily since the MSS. discovered by Dr. Tattam contains several other extracts from the Ignatian Epistles and other ascetic works; as also from the facts of the connection of the sentences in the Syriac being less close. This latter consideration is certainly, as Mr. Cureton argues "only a matter of opinion;" and on the other side *he* maintains that "not only is no obscurity caused, nor the tenor of the Epistle broken, but on the contrary, several places which before were unintelligible, become now clear." But on this we would remark, that the connection of the different clauses, be it coherent or not, can form no conclusive argument on either side as to the accuracy of the text. What, for example, would be thought of the writer who denied the authenticity of the passage in St. Paul's Epistle to the Romans, ch. II, v. 13—15, because the sentence runs on more smoothly after its omission. Or, again, who would maintain the well-known text, 1 John, v. 7, to be a portion of undoubted Scripture, on the sole ground that, in his judgment, it filled up satisfactorily a *lacuna* in the context. Once more—the fact of the Syriac *supplying* some expressions *not to be found in the Greek*, we consider just as little of an argument in *its exclusive* favor. For example, in a passage in the Epistle to the Ephesians, which Bishop Pearson admitted to be very perplexed, he conjectured that we should add the words ἰδεῖν ἐσπουδάσατε, no equivalent to which exists in the Greek. Here the Syriac cerainly has, "Ye were diligent to come and see me." But if this be a reason for adopting that reason as alone genuine it must equally prove the authenticity of the Latin version, containing *twelve* epistles, which also reads "videre festinastis."

In conclusion, we must express our regret at observing that Mr Cureton has been annoyed by the opposition his *theory* has met with—his *theory*, we repeat, for all parties admit his meritorious exertions in this important branch of theological criticism. We do not think that the able and accomplished writer in the *English Review* has said anything which could call for warmth on Mr. Cureton's part, when he conjectured that the Syrian translator might have been a Eutychian heretic—this surely was no disparagement of *Mr. Cureton's* labors. Nor, again, do we think that Mr. Cureton has shown sufficient grounds for stating that "it is quite obvious that Dr. Hefele's knowledge on the Ignatian question is too imperfect to allow his voice to have much weight upon this subject"—a censure in which Dr. Jacobson, who has here followed Dr. Hefele, must take his share. But at all events we trust that Mr. Cureton will not feel any animosity against us for expressing our decided dissent from his *conclusions*, while we beg to return him our best thanks for the instruction which we have received from his most able and learned volume.

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* i. e. The omission of the valediction could not denote any want of regard or respect, for it is not added to any one of the Epistles of *Pliny* to *Trajan*, who lived at this very period.

From the Toronto Church.

The Charge of the Bishop of Calcutta.

We thought it necessary on a recent occasion, to allude with pain to the Charges of the Archbishop of York and the Bishop of Calcutta, as opposed to the doctrine of the Church as to the Baptismal Regeneratien of Infants; and we expressed ourselves as feeling very differently towards the two parties represented by these two Prelates. To the Latitudinarians we feel entire and absolute hostility, even though they should be found to agree with us in holding the very doctrine in question; towards the Evangelical body we feel the respecc which ought to be inspired by men zealous for that which they believe to be truth, and many of whom we have seen willing to spend and be spent in the service of our common Master, and the Church, which is his body. One of the greatest pains we experienced is the finding that in the present day too many of them are disposed to make common cause with so pernicious a party as the Latitudinarians, for the sake of their hostility to whatever they choose to designate as Puseyism. Towards the Bishop of Calcutta, we feel likewise a respect from his noble sacrifices and exertions in erecting the first Cathedral in India in connexion with our mother Church His animated and delighted description of his first solemn entrance into his Cathedral, shows us that, in tastes at least, there is much in common between his Lordship and ourselves. The only matter of taste in which we differ from him is, that we much regret whenever we observe a certain excessive humility which he so frequently addresses himself to the officers of the Society for the Propagation of the Gospel.

But when we come to meet his Lordship upon the ground of Theological teaching, we are sorry that we cannot agree with him; and that the unwearied, noble spirited, spmpathetic Pastor, becomes as a Divine confused, inconsistent, and confined and naarow in his views.

His Lordship in a Charge, part of which has been recently published by the "*Berean*," charauterizes the doctrine of the general spiritual regeneration of infants by baptism, as "an awful delusion:" and in opposing that doctrine, he proceeds upon two false assumptions, (1) that repentance and faith are, according to the doctine of the Church of England, necessary *conditions* of baptism; (2) that the baptism of adults and that of infants, are placed by the church upon the same footing.

1. That the first assumption is incorrect, is most fully proved by the fact, adduced by more than one of our correspondents, and adduced judicially in the late judgments of Sir Herbert Fust in the Court of Arches, that the Church baptizes infants, in prospect of death, *without any promise or condition whatever*,—and declares those infants "lawfully and *sufficiently* baptized," and pronounces that they are undoubtedly saved."

Now, it is perfectly obvious that such infants can never repent; for there is no repentance after death. But the Church declares them undoubtedly saved, and equally declares that "none shall enter into the kingdom of heaven, except he be born of water and of the Holy Ghost." It therefore follows that they are saved by a new birth of water and of the Holy Ghost. Such infants are therefore regenerate by the simple and mere free grace and mercy of God, imparted in baptism.

The hypothesis, therefore, of Bishop D. Wilson, that "the whole of the two Offices (i. e. for Baptism of Infants and Adults) proceeds upon the assumption that faith and repentance exists, or shall hereafter exist, in the mind of the candidate," falls to the ground altogether, and with it the whole of the consequences which the Bishop deduces from it.

It certainly does appear astonishing, that the Evangelical body, who often insists so warmly and affectionately upon the freeness of divine grace, should have taken up a theory upon baptism which makes the grace of regeneration depend altogether upon *conditions*, and should reject a doctrine which illustrates so beautifully the free and gratuitous nature of the divine mercy. To us it appears characteristic of all God's dispensations, that he *first gives benefits freely* to those who are called into covenant with him, and then expects returns; and that the thing conditional upon those returns is the continuance or increase of the benefit which was first given unconditionally.

We beg, by the bye, to protest against an expression employed by the Bishop, which we regard as calculated to produce a false impression; we mean "born of water." If a person be "born of water," it must be by a *new* birth. Now we know of no new birth which is not a spiritual one; and we know of no spiritual birth without the Holy Ghost. Our Lord joins together, "water and the Holy Ghost" in the new birth, and we cannot consent to separate them. If a person be not of the Spirit, to our apprehension he cannot be born again at all.

2. But there is another assumption in this Charge which appears to us equally unfounded with the first; viz., that the Church treats infants and adults "*in like manner*," in reference to the profession actually made of repentance and faith; viz., that she regards the actual possession of repentance and faith as equally necessary, in order that the blessing of regeneration may, as the Bishop expresses it, "stand good." We hope we are not misrepresenting his Lordship; for we are fully persuaded that nothing will be gained by misunderstanding each other: but really the theory he espouses seems to us so very complex and subtle, that we do not feel sure we quite comprehend it. We are quite ready to grant that the Church in her public formal acts does actually "require" only and solely the *profession* of faith from both parties, and does require that *profession* equally from both: but we deny that she requires it from both on the same assumption, of its reality being essential to the blessings of baptism standing good We now proceed to substantiate our denial.

In the case of adults, when the Priest exhorts the congregation in the words—"Doubt ye not therefore, but earnestly believe that Christ will favourably receive this present person," she adds the qualifications which he is supposed to possess;—"truly repenting and coming unto him with faith." And the reference is evidently to the passages of Holy Writ previously quoted;—He that *believeth* and is baptized, shall be saved," and "*Repent* and be baptized," &c.; and—"Baptism . . . the *answer of a good conscience* towards God." The Church having stated all these things as requisite, refers to them all as possessed by the party. Here is, beyond doubt, a case of "charitable supposition." "Faith" refers to the first quotation, "repenting" to the second; truly" to the third.

But when we come to examine the corresponding portion of the Office for Infant Baptism; we find neither these passages of Scripture, nor any reference to any such supposed qualification: for the words are simply,—"Doubt ye not therefore, but earnestly believe, that he will likewise favorably receive this present infant." On the contrary, the Church refers back only, and without reserve, to the "good will" which Christ showed to infants, when "he commanded the children to be brought unto him, and exhorted all men to follow their innocency." The only qualification, therefore of infants is "their innocency," and not their "repentance and faith, to exist hereafter," as the theory of the Bishop of Calcutta supposes.

The Sacrament, therefore "has a wholesome effect or operation" upon infants, because they "worthily receive the same!" not merely because the Sacrament is duly administered, but because they are declared by our Lord to be "the fit and suitable recipients of it; for of *such* is the kingdom of heaven." Whether this referred to all infants, or to the children of believers only,—we do not at present discuss.

Having, we trust, sufficiently shown that these two assumptions are groundless, we must beg leave to advert to what we feel to be the very rash language of the Metropolitan of India, when he declares it "an awful delusion to pronounce large congregations regenerate, in the sense of being actually partakers of a divine nature." We beg earnestly to beg his Lordship to beware, lest in his zeal to denounce a Tractarian error, he should be unawares committing himself against the great Apostle of the Gentiles. Did not St. Paul remind the Christians of Corinth in a body that they were "temples of the Holy Ghost," even in their "bodies?" Did they not consist *at least* of one large congregation, considering the number of teachers and gifted persons they evidently had amongst them? Was not the congregation a *mixed* congregation, when he warns them that they were "carnal and walked as men?" And if temples of the Holy Ghost, must they not have been partakers of a divine nature? Can any plain mind resist the inference? Ours at least cannot. Truly, as the Bishop justly remarks, "there is in too many cases a want of a *full, Scriptural* acquaintance with the way of salvation."

We have now a complaint or two to make against the Bishop, which we do with much regret. His Lordship would lead his readers to infer, unless we greatly misunderstand him, that those who teach large congregations that they have been already born of water and of the Spirit, neglect to teach those who live in sin that a radical change is required in them, before they can be in a safe state. We must assert most respectfully that it would be a calumny to imply that this is generally the case. The difference is, that we teach that they have already divine preventing grace with them,—so that God has begun his work: the popular preaching leaves men to suppose, that they have to seek to God to begin that work, and to give them the first fruits of the Spirit. We do entreat the favourers of this unscriptural error, to cast aside the prejudices which may well be characterized in the Bishop's words as arising from "the force of education and an exclusive line of reading," and read St. Paul's Epistles to the Ephesians, the Hebrews and the whether the views calmly and impartially judge *scriptural*. Does not he teach be not most strictly take for granted that all to whom he writes are actual partakers of the grace of God? Must not this have been countenanceing "an awful delusion," if they were not so?

There is one more point about the Bishop's Charge, which if we were acting the part of mere controversialists, and only anxious to put his Lordship in the wrong, we might easily enlarge upon; for it is in simple fact a direct and positive misstatement, made no doubt unintentionally, but yet strictly as we have said. He quotes the 26th Article as affirming that "the grace of God's gifts is *conferred only on* such as by faith and rightly do receive them." Now, the Article contains no such statement: the words which the Bishop of Calcutta has marked as a quotation from this Article, exist neither there nor in any other place. The Article does indeed state that, "the grace of God's gifts is *not diminished from* such as by faith and rightly do receive them," by the wickedness of those who administer them; but it does not restrict the efficacy of the Sacraments to such only as receive them rightly and by faith. We repeat that the misstatement is, of course unintentional; but it will certainly increase our desire to verify quotations, where anything depends upon them.

It is not our intention to go through the whole of this charge: those who understand the subject will see that the points we have selected are the most important, and that if we have overthrown them, the rest will easily fall. We have no desire but for the truth: but we should think ourselves traitors to our charge, if we allowed the position of any individual to prevent us from "contending earnestly for," what we belive to be, "the faith once delivered to the saints," when we believe that he has impugned it.

THE CHURCHMAN, OCT. 2.

Proceedings of the Convention of the Diocese of New York.

First Day.—The following is a copy of Dr. Creighton's address, delivered on taking the chair, as we mentioned in our last.

"I offer the Convention my very sincere thanks for the honor again conferred on me, and I accept the office to which your partiality is my highest, if not my only, claim, with the less diffidence, because I have a deep and grateful impression of the very kind manner in which my well-meant efforts have hitherto been received by you, and because I cherish a confident hope that by a strict adherence to your own rules of order, and by the exercise of Christian courtesy toward the chair and toward one another, the members of this house will continue to lighten and make pleasant the discharge of duty to which you have called me."

The Rev. Wm. E. Eigenbrodt was appointed Assistant Secretary.

Second Day, Thursday, Sept. 27, 9 a.m.—Morning prayers were said by Rev. Stephen Douglass, Rector of St. Paul's Church, Glen Cove, and the lesson read by Rev. Sheldon Davis, Missionary at Clinton, Dutchess Co. The minutes of yesterday's session were read and approved.

At the calling of the roll several clergymen and delegates appeared, not present yesterday. The delegates from St. Jude's Church, New York, presented a certificate of election by the *congregation*, which was found correct.

Judge Jones, Chairman of the Committee on the Incorporation of Churches, reported the following certificates as correct.

Church of the Intercession, Carmansville, N.Y.
Church of the Transfiguration, New York City.
Church of the Mediator, New York City.
Grace Church, Brooklyn Heights.
Christ Church, North Brooklyn.
St. James the Less, Scarsdale, Westchester Co.
St. Thomas, Amenia, Dutchess County.
Calvary, Williamsburgh.

Which were severally admitted by vote of the Convention.

The Convention being about to ballot for the Standing Committee, &c., Rev. Dr. Balch moved that the ballot be dispensed with. The time of the Convention was most precious; some grave matters were to come before it, which it was very desirable to discuss fully, and, if possible settle finally; and on this ground he hoped that the minority, with whom he always had the honor to act, would agree to this proposal.

The ballot was unanimously dispensed with, and the present Standing Committee was re-appointed, as follows:

Clergy—Rev. William Berrian, D.D., Rev. John McVickar, D.D., Rev. Benjamin I. Haight, D.D., Rev. Samuel Seabury, D.D. *Laity*—Hon. Samuel Jones, Hon. Murray Hoffman, Hon. Gulian C. Verplank, Floyd Smith, Esq.

Mr. W. H. Harison was elected a delegate to the General Convention, and Messrs. Murray Hoffman and Abel T. Anderson provisional delegates.

The Missionary Committee of last year was re-elected, substituting Rev. Dr. Higbee for Rev. E. N. Mead, resigned.

Rev. Richard Cox read the report of the Missionary Committee. Five missionaries had resigned. Eight had been appointed. Three new stations had been taken on the list, making 34 stations, with 28 missionaries. The balance on hand at last year's report was $382 56; collections and subscriptions, $3,066 21; total means for the year, $3,448 77; paid for printing, &c., $13 50; paid to missionaries, $3,150 56; balance on hand, $284 71. But there is owing to missionaries for salary on the 1st of October, $1,622 50, leaving a deficiency of $1,337 79.

The report complained earnestly that the recommendation of the Convention for a special collection had been disregarded. Only 45 churches had made both the canonical and special collection; 100 had made the canonical collection; and 48 had not made either.

The rev. gentleman then brought forward a resolution, of which he gave notice yesterday, calling for a special collection in every church in the month of October, to relieve the committee from embarrassment. Had all those who voted in favor of the special collection, last year, made the collection for which they themselves voted, the evil might have been remedied. The speaker complained of the injustice done to the committee, and to the interests of the Protestant Episcopal Church, by this neglect of what had been so strongly recommended by the Convention, and what was really only an act of justice to that committee who had the charge of the missionary operations of the Church.

On motion of Rev. Dr. Vinton, of Brooklyn, a special report, presented in the last convention, but not read at the time, was now read by Dr. Haight. It exonerated the Missionary Committee from charges of partiality which had been made against them.

The Rev. Dr. Anthon inquired whether this special report had been signed by the signers individually or in their name as a committee.

Rev. Rd. Cox.—I will answer the gentleman. It was signed by the gentlemen individually.

Rev Mr. Cox.—Then the gentleman has been most wrongly informed. I saw the signatures in the gentlemen's own writing, and saw several of them written.

The report was accepted, and the resolution adopted.

Rev. Dr. McVickar presented a report as *Chairman of the Committee on Education.* Mr. J. C. Spencer objected that there was no such Committee of the Convention. The report was withdrawn, in order to be amended.

The report of the Trustees of the Episcopal Fund was then read.

The amount of the disposable fund was the same as last year, $67,500. $37,000 were out at 7 per cent. interest, and $30,500 at 6 per cent. Received during the year, in re-payments, interest, &c., with a balance on hand last year, $14,926 98. The payments for the year were $14,336 40. On both sides of this account $10,000 were for a loan on bond and mortgage paid and re-invested. Paid Bishop Onderdonk $2,500—Bishop Delancey $500, and Bishop Whittingham, $1100, for episcopal services in the diocese. Balance now on hand $590 57. The whole amount of the fund for accumulation is $7486 15. The Trustees also reported the death of Mr. B. L. Woolley, one of their number.

Rev. Mr. Bedell asked for information respecting the difference between the accumulating and disposable Episcopal funds; and intimated that he understood that the former could not be touched but must increase until it reached $30,-000, while the latter was available for current expenses. The view was accepted as the correct one.

The secretary read the report of the Trustees of the fund for the relief of aged and infirm clergymen. The receipts for the year were $4189 96; expenditures, $3085; balance on hand, $1104 96. Eight clergymen were recipients from the fund.

nd Brookly.On motion it was resolved that the trustees appoint a clegyman to advocate the claims of this fund in the churches of New York

The report of the Treasurer of the Convention was next read by the Secretary:

Receipts, Balance from last year		383 03
" from 82 parishes for Dioc. Fund		910 93
		1293 96
" from 24 parishes for Episc. fund		93 94
" from 32 parishes for Educ. fund		138 36
" from 36 parishes for Miss. fund		310 60
		1842 86
Diocesan expenses . .	1122 49	
Balance in hand . .	171 47	
	1292 96	

Dr. Haight moved to refer it to the Standing Committee on the Treasurer's Report to report whether the necessary expenses of the Standing Committee in administering the Diocese should not be paid out of the Episcopal fund instead of the Diocesan fund.

The Committee upon the Theological Seminary reported that there was nothing which required the action of the Convention.

The report of the Standing Committee was postponed until evening, not being quite ready.

The Rev. Dr. Higbee brought forward the resolution of which he gave notice yesterday:

Resolved, As the sense of this convention, that it is the bounden duty of every clergyman having a parochial charge in this diocese, to present annually to his congregation the subject of the several diocesan charities specified in section 4 of cannon xv. in such a manner as may best procure the contributions for the support of the charities required by the canon.

Hon. Mr. Jay wanted to know whether the Episcopal fund was included in the charitable funds mentioned in the resolution.

On being told that it was, he very warmly protested against clergymen being required to preach in behalf of that fund, one half of the income of which was paid to support a suspended Bishop.

Dr. Higbee complained that he had not even had the courtesy commonly allowed to the mover of a resolution—that of explaining it. The last speaker had poured out upon him the vials of his wrath, when that wrath ought to have been poured out upon the 15th canon, though he believed the Episcopal fund was not mentioned in that canon. If it was, he said, obey the canon, or repeal it But in presenting the resolution he had no thought whatever of that fund. He was looking entirely at the missionary funds.

The Church was under obligations most imperative and awful, to spread the Gospel This city was favored with daily service in the temple—church spires were ever rising up, pointing out to the mariner that this was a Christian city. But what does the city—what do the churches of the cities—to spread the Bible and the prayer book, and the ministers of the Gospel to the spiritual wastes of the Diocese—the beautiful territory which poured its golden fruit into this great city. How many churches had folded their arms and become supine in this great work.

He had the purest motives in presenting this resolution. He intended to hurt no one's feelings. But he felt that they could not go on as they were. Their religious charities must be better supported; they must be *extended* or they must be given up. That alone was the end he had in view. He did not deny those infirmities which more or less influenced them all to error. But he wished to forego them in this instance, and to look at those high interests which as churchmen they must all feel.

The Rev. Charles Jones showed that Mr. Jay need not be uneasy about the matter, for Bishop Onderdonk did not and would not receive a cent out of the collections made in the churches. He regretted that the missionary operations of the Protestant Episcopal Church were so small as compared with the operations and funds of other churches.

Rev. Mr. Richmond, objected to the resolution on the table as unnecessary.

[Mr. Jay here explained that, finding the Episcopal fund was not mentioned in the canon, he withdrew his opposition to the resolution.]

Mr. Richmond continued to speak against it. There was already a canon requiring the very thing that the resolution required. If they could not enforce the canon, they could not enforce the resolution. The canon was greater than the resolution, and if the convention could not try a man for habitually disobeying the former, they could not try him for neglecting to obey the latter. Neither did he like the repetition of a principle in a resolution which he was opposed to in a canon; and he thought the canon, to which the resolution referred, contained a principle adverse to the personal rights of the clergy.

Rev. Dr. Anthon spoke of the inefficiency of the resolution. Every month he named these canonical objects to his people, but in vain. His people gave bountifully to all other objects, but they would *not* give to *diocesan* objects—they had not confidence in the committee that controlled the affairs of this diocese. He had named these matters in good faith, but it was in vain. They gave him hundreds for other purposes, but scarcely a dollar for diocesan purposes—The convention could not punish him, and could they punish his people? The thing was altogether impossible.

Rev. R. Cox said if the reverend gentlemen *recommended* as well as named these diocesan funds, his people would give.

Dr. Anthon replied that he could not conscientiously recommend; and this convention, or any other body could not make him do what his conscience forbade him to do.

Rev'd Dr. Cutler, of Brooklyn, said that he had named the diocesan funds to his people, until they had refused him a collection for them.

Rev. Mr. Bedell said he had done the same, and his people would not give to them Like Dr. Anthon, he could not conscientiously add a word of recommendation, and he opposed the passage of the resolution because it was an attempt to coerce him into that which in his conscience he thought he ought not to do, and therefore could not and would not do.

Rev. Dr. Balch, after some remarks on the question, said that he had made these collections until they dwindled down to such a minimum that it seemed a rebuke to the committee, and in very kindness to that committee he has discontinued them.

Rev. Mr. Cox challenged any and all to bring forward any charges against the missionary committee—they were prepared to meet them.

Rev. Mr. Lounsbury, of Troy, said if the convention would give the *minority a representation upon the committee bearing a proportion to the amount they contributed*, the minority would cordially co-operate with them. But as things were, he, for one, could not conscientiously recommend the cause.

Rev. Dr. Higbee repeated that in bringing this resolution forward he had never thought of party—the asperities and lines of party coalitions. He thought only of sending the Bible, the Prayer Book, and the missionary throughout the diocese. The subject that engrossed his mind was diocesan missions. The addition of a resolution to a canon was to stir up the minds of the brethren by way of remembrance As to desiring office, it seemed to him an unworthy thing.

He and his colleagues had regularly made the collection for diocesan missions in Trinity Church and its chapels, and yet not one of them had ever held office or desired office, or thought of office in that committee. The reverend gentleman eloquently and fervently repudiated being influenced in any way by an unworthy thought, and was willing to resign at once if it was desired.

Rev. R. Cox submitted a proposition. The gentleman desired to be upon the committee; he offered to give the entire committee to them, and he would continue all his zeal in promoting the work.

Hon. Mr. Spencer was glad that the subject had been thus amply discussed. Every part of the diocese had been paralyzed by the suspicions and want of confidence which had been referred to. Instead of having only thirty mission stations they ought to have had three hundred. Rumors of the reason for or cause of this paralysis have floated about, and every layman would be thankful to the reverend gentleman who had revealed the true cause—want of confidence in the missionary committee.

The knowledge of the evil was half its cure. Certain rectors could not recommend the cause. Now the Chairman of the committee had made a proposal. He (Mr. Spencer) called upon the convention to fall in with the proposal. Let the missionary committee be disbanded and a majority of those who coincided with the rector of St. Bartholomew's be placed upon it. Would *they* accept the proposal?

Rev'd. Dr. Anthon would accept of no office in the gift of this Committee, after the manner in which he was turned out of those he formerly held.

Mr. Spencer lamented to hear such an answer, and put the same inquiry to Rev. Dr. Balch.

Dr. Balch signified his willingness to serve if appointed.

Rev. Dr. Taylor objected to the principle of Rev. Dr. Higbee's resolution. The Convention could not dictate to rectors what claims they should present and how they should present them. He also was opposed to the mode in which the committee was constituted. The minority were wholly unrepresented. This was unknown until some four or five years since, when a devoted member, the Rev. Wm. Richmond, who had given his means and labours to the cause was left off. The next year one of the meekest of men, the Rev. Lot Jones, was also put off; and it was a most suspicious circumstance that these two gentlemen who had been most efficient as members and yet were silently left off the committee, were the only two who voted in a certain direction upon a most momentous question. And he (Dr. Taylor) was informed by a member of the committee who was within hearing of his voice, that the reverend gentleman who was the principal mover in this matter, was prominent in getting the latter gentleman removed.

Rev. Dr. Higbee —Do you allude to me, sir?

Dr. Taylor.—Yes, sir, I do most pointedly.

Dr. Higbee.—Then I positively deny it.

Dr Taylor.—Well, sir, I was assured it was the fact. But let it drop.

He said that he had been told that one of those gentlemen had been left off because he had told something out of committee. Dr. Taylor could not understand it. Nothing should occur in the committee that ought not to be told, and might not be published by the press. And the people felt this.

He spoke in very strong terms on the subject, and declared it was a thing unknown in the history of a parliamentary body to elect committees in which the minority were totally unrepresented.

Mr. Spencer then moved to lay the resolution of Dr. Higbee temporarily on the table, which passed. He then moved to reconsider the vote appointing the missionary committee, which also passed. He then moved that a committee of five be appointed to nominate a new committee, which was adopted. All these motions were seconded by the Rev. Dr. Higbee.

The Rev. Dr. Vinton then called for the order of the day, being the amendments to the third Article of the Constitution, approved by the Convention at the last Annual Meeting, viz., "The Convention shall be composed of the officiating ministers, being regularly admitted and settled in some church within this Diocese which is in union with this Convention; and of lay members, *who shall be communicants*, consisting of one, *and not more than three* delegates from each church, to be chosen by the vestry or congregation; and clergymen employed as missionaries under the direction of this Convention, and clergymen engaged as professors or instructors of youth in any college, academy, or general seminary of learning duly incorporated, may be members of the Convention."

The words in italics are the amendments.

Dr. Vinton, the chairman of the committee to whom the said alteration was referred, advocated the proposed alterations in a few brief remarks.

Mr. Van Kleeck enquired if it would be in order to move to postpone till we had a Bishop.

Rev. Dr. Anthon would move to postpone it indefinitely.

Rev. Dr. Vinton objected to these motions, as calculated to do indirectly what could not be done directly. Such a proceeding was inconsistent with the 8th article of the Constitution, which required a decision on the merits.

Mr. Bradish explained that these motions were clearly in order, and were not inconsistent with the article.

Mr. Spencer said, that he would as soon doubt the opinion of the Rev. gentleman from Brooklyn on a question of abstract theology, as the Hon. Mr. Bradish on a point of order or law of legislative bodies. He proceeded then to show that this was one of the stereotyped rules of all the legislative bodies, to enable them on occasions of importance, *etc.*, to avoid a direct vote. This was one of these cases and the fact that the rule was in order, he looked on as beyond all dispute.

A motion was then made by the Rev. Mr. Van Kleeck, that the farther consideration of the subject be postponed until there was a Bishop in the chair of the convention, on the ground that the present was not a time for radical and organic changes in the constitution of the Diocese, and most of the difficulties under which the church in Eastern New York, were to be attributed to a paralysis of that member of the diocese, in the existence of whom was found the principal difference of the convention from a presbyterian synod. So important a matter as the one proposed to be decided should not be decided on in the absence of a Bishop in a maimed convention.

Rev. Dr. Vinton stated that the adoption of this motion would be a means of defeating the measure, or certainly of postponing it, to the indefinite time. It would be a means of shirking the vote on the merits of the case, and therefore he would not debate them. A motion was then made to adjourn till seven P. M. which was lost.

Rev. Mr. Pardee took the floor; he had not proceeded more than a sentence or two, when he was called to order by Mr. Spencer, as speaking on the *merits* and not on the question of *postponement*. By general consent, however, he was allowed to proceed. Mr. Pardee then proceeded. In discussing this question he would take for his guidance a certain pamphlet he had received through the Post Office. He did not know from whom it proceeded, but it was written it a strain of fatherly admonition and counsel befitting a Bishop. It took the ground that the Convention was merely a secular body and transacted secular business. Now he contended that its duties and transactions were of a much higher character. They were akin to those of the General Convention, and that body had many to discharge which were of a spiritual character. The alteration of the Prayer Book or Articles could not be made till approved in one general Convention and ratified in another; now the Diocesan Convention had a voice in this matter. Notice had to be sent to them, and they might approve or disapprove, and elect delegates to express their views. Again, among the Canons of this Diocese was one entitled, "of the trial of a Clergyman not being a Bishop." That surely was not a secular matter. So on the Convention devolved the election of a Bishop; that was not a temporal duty. They had the choice of the Standing Committee, without whose assent no candidate could be ordained, and no Deacon be admitted to the Priesthood. It was true they had temporal duties to discharge, but these were merely incidental and did not deprive the Convention of its Ecclesiastical character. It was said too, that to establish this as a qualification was setting up one single duty as the test of christianity; but full communion was not the performance of one duty, but included the obligation to every christian virtue. Again it was urged that this was imposing a qualification, unknown at present to the Constitution, and that this violated the rights of the electors. The answer was that already qualifications were prescribed, and this was only a change in the qualifications, not an essential change. A delegate must now have been a year connected with the congregation he represented. An unbaptized person, or an infidel, might under present circumstances be a delegate and legislate in spiritual matters. The amendment would guard against such.

It being past three o'clock, the Rev. Speaker paused, and said, being somewhat hoarse he would ask the indulgence of the house until after the recess.

The house then took a recess till 7 P. M.

7 P. M. the house met.

The Rev. Dr. Higbee gave notice that upon the calling up of the Rev. Dr. Sherwood's Preamble and Resolution, presented at the last Convention, and of which notice was given yesterday, he intended to offer the following Preamble and Resolution as a substitute therefore.

Whereas the House of Bishops and the House of Clerical and Lay Deputies, in the General Convention of 1847, passed a canon in the words following:

"Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or, Deacon, in this Church, the sentence shall specify on what terms, or at what time said penalty shall cease." And

Whereas the Diocese and Diocesan of New York have been for a long time suffering under the disabilities which it was the design of the Canon to prevent in future—Therefore

Resolved, That the Standing Committee be requested to present, at an early day, an address to the House of Bishops, praying that venerable body to adopt such measures as may render the wise provisions of said Canon, of 1847, available to the relief of our Diocese: that so, the objects may be accomplished of the unanimous prayer of this Convention, addressed to the General Convention of 1847.

The chair announced the following committee of five to nominate a missionary committee:

Hon. J. C. Spencer,
Rev. Dr. Henry,
Rev. Dr. Balch,
Mr. W. H. Harison,
Hon. Luther Bradish.

Rev. Mr. Pardee resumed his remarks on the amendment of Mr. Vinton's motion. The Bishop, though he presided in the diocese, had no power to alter the constitution of the church. In this diocese the Bishop had not even a veto upon such a question. It was entirely and solely within the province of the convention to decide upon the qualifications of its members. The laity, as well as the clergy, were to decide, and while the convention might pay deference to the recommendation of the Bishop, yet in this diocese it would never be found that the *dictum* of the Bishop would be received as the law of the convention.

The proposed alteration had been called a test, similar to the test of England. This was unjust. It was no test in that sense. The test in the Church of England was for temporal offices. This convention was a spiritual body, and all that was asked was that spiritual qualifications should be found in its members. If it was objected that this was a new qualification, he, the speaker, would answer that, when the Church was established in this country, all the provisions for its government were imperfect on this point as upon others. The reverend gentleman then recapitulated the arguments in favor of requiring the lay members of the convention to be communicants, which were freely and strenuously urged at the last convention. He denied that the proposal was an attack upon the lay delegates of the body, or a stepping-stone to get rid of the laity. The proposition first originated with a layman. Some bodies did not allow lay representatives a seat or a voice in their Legislative councils, as the Roman Catholics and Methodists for instance. The Presbyterians and others allow their laymen a share of the government, but they required that such laymen should be full communicants, and the diocese of the Protestant Episcopal Church in New York was in an anomalous position in this respect. The present state of things could not long continue.

Mr John Jay then arose. He began with Bp. White's history *ab ovo*, gave an account of the resolution of 1802, *recommending* that lay delegates should be communicants: said Dr. Wilkins was author of a proposition like the present in 1801; a great *Tory*, and who looked upon our institutions both in Church and State with no friendly eye, and meant this as the first step to excluding the laity altogether. It was postponed and came up in 1802, when the *recommendation* was adopted by the Convention to get rid of it. He then charged the clergy with hostility to the laity, and this was a proof that the spirit of Mr. Wilkins still existed—talked of the dreadful consequences that would ensue—their disfranchisement of the non-communicants of the laity, the decline of the Church, and the final exclusion of the few remaining Communicants from the Convention altogether.

Hon. J. C. Spencer disclaimed any sympathy with the sentiments of the last speaker, nor would he seek to alienate the laity from the clergy. He had no disposition to arouse feelings which for years had laid dormant. He believed the clergy to be prompted by the purest motives in their advocacy of the qualification called for. He was prepared to vote now upon the question, but he was also able fully to appreciate the feeling, in the present unsettled state of the diocese, which prompted others to desire a delay until the Church in the diocese was a complete Church. But he thought that at the present time the adoption of the amendment was inexpedient, and would be, at present, upon the whole, injurious. He considered it unchurchlike, and was sorry that some of the clergy more competent to deal with such questions, had not taken hold of this if not Theological, at the least Ecclesiastical, branch of the subject; as none had, he felt compelled to attempt it himself. In opposing the change, however, he would state he did it not from personal motives. If adopted, it could in no way affect his privileges.

The proposed alteration of the constitution was the insertion of the words "who shall be communicants." When? At the time of their election? Once a communicant, he supposed, always a communicant, unless ecclesiastically prohibited from the holy table. Then those who twenty years ago were communicants, but have ever since abstained from communion, were eligible. The terms of the proposed amendment were too indefinite, and would open the door to endless discussion sas to their meaning.

"Who shall be communicants?" Why, who has the power of excommunication? In England it was done by a Court, but he, (the speaker) did not know who had the power in this diocese and in the American Church. The rectors had a suspensive power—they could advertise a man as not admitted to the table of the Lord's Supper. But that did not deprive a man of his character as a communicant. It only suspended him until certain acts were performed or errors corrected; and Mr. Spencer pointed out by illustration the practical difficulties that would follow the adoption of this test. It would become a vital question—the very first that would be asked—and the convention would be called upon at every session to settle some of the most difficult and abstruse points of ecclesiastical law. No such qualification was required for delegates to the general convention, or in the wardens and vestry men. Are not the parish Churches as truly spiritual bodies as this convention.

Mr. Spencer showed also that the admission of laity into the councils of the Church—which was a reformation from the corruption of Rome—involved the whole question of election, a principle that was unknown in the English Church. Greater qualifications on the part of the elected could not be required than those possessed by the electors, except by express enactment. And in farther illustration of the practical difficulty attending the proposed measure, he contended that in common honesty every clergyman, asking the co-operation, pecuniary or otherwise, of his lay brethren, should distinctly say to them—"I ask your aid and your money, but I warn you that, unless you are communicants, you can never, by any possibility, have a voice in the government of the Church, or in the disposal of the funds to which you contribute."

The act of confirmation was the only one by which a layman can declare his attachment to the Episcopal Church—for it was the only and open avowal of the submission to Episcopal authority. There was not a word in the whole communion service which distinctly recognized Episcopal doctrines. Laymen and clergymen of all denominations partook of it with Episcopalians, and the very first prayer in the service was for the Church Universal So that partaking of the communion was really no unerring evidence of union with the Episcopal Church in doctrine and practice. Was there a clergyman present who had ever refused to admit a Presbyterian or Methodist or Baptist to the sacrament of the Lord's Supper, although he knew at the time that the communicant would never offer himself for confirmation.

He contended also that the admission of this test would be an abandonment of Church principles in reference to baptism.

If the resolution is adopted it will give to the clergy, supposing them to have the power of excommunication, the entire control of the legislation of the Church. It will give it to them theoretically at least, and it might end in giving it to them practically. No evil had resulted from the present practice, for there was always a disposition on the part of the laity to co-operate with the rector, and the clergy had far better rely upon their best friends as they now found them. The present system had hitherto worked well, and conduced to the prosperity of the Church. So let it remain. He did not believe that either an unbaptized person or an infidel had ever found their way into the Convention, nor did he apprehend that they ever would.

Mr. John Jay tried to explain away his attack on Dr. Wilkins, and disclaimed the attributing of anti-republican statements to any of the present advocates of the amendment.

Rev. Dr. Vinton replied—That the convention was not a *secular* body; the church itself had decided the point, in the Prayer to be used at the meetings of convention—where we pray God to be present with the *council of His church*, now assembled in His name and presence. He cited also the fact that the session commenced with the services of the church and the administration of the Holy Eucharist, of which *all*, both clerical and lay, were invited to partake, and expected so to do. It was proposed to postpone the consideration of this amendment because the consent of the Diocesan could not be had. If the members wished to know the opinion of their Diocesan, he could say on sure authority that he did approve of the amendment.—

Mr. Spencer rose to order—He could not quote as authority the opinion of a Bishop who was suspended from the church, for the purpose of influencing the convention.

The chair decided that Dr. V. was in order, and he proceeded.

—The Bishop of Maryland, who had been cited as an authority on the other side, had stated that if the proposition was brought forward in the convention of his diocese, he should support it.

The cry of innovation had been raised. All change was not innovation. The constitution of every state in the Union had been changed. He denied indignantly, also, that in becoming communicants men became subservient to the rector and to the clergy generally. Baptism. though it made the recipient a member of the church, did not make him therefore a member of the council of the church. Other qualifications were required. And in almost every state the elected were required to have qualifications other than those possessed by the electors. The prayer-book required confirmation, or a desire for confirmation, as a pre-requisite for being admitted to the communion; it was a mistake, therefore, to say that she admitted sectarians freely to this Holy sacrament. She considered the neglect of it a grievous sin, and he read in the most impressive manner a part of the exhortation addressed to those, who were negligent of the duty. He also refuted the allegations of priestly rule, and the danger of infringing the rights of the laity by means of the rubric for repelling unworthy livers. It had been said this question was causing agitation: it would soonest be quelled by adopting this amendment. The question, Who were communicants? would be settled by the parish register. The qualifications for electors of Wardens and Vestrymen were settled by the state, and were a civil enactment. The church could determine for itself who were qualified to sit in her councils.

Mr. Van Kleeck—briefly advocated the postponement.

Mr. Ketchum—remarked that for sixty years the present system had worked well; that the proposers of the change had entirely failed to show cause why it should be made; they had not shown any evils in the present plan; that neither heresy nor immorality had been introduced into the convention by the laity; and introduced some of his accustomed tirades against the clergy—amid loud cries of "Question."

The vote by ayes and noes, and by orders, was called for, and resulted as follows—Clergy, ayes, 62; noes 48. Laity, ayes, 76; noes 28:

CLERGY: *Ayes*—Rev. Messrs. Abercrombie, Andrews, Dr. Anthon, Appleton, Applegate, Dr. Balch, Battin, Beach, Beare, Bedell, C. W. Bolton, Bourne, D. Brown, Dr Brown, J. C. Brown, Bull, A. B. Carter, T. J. Carter, Cox, Dr. Cutler, S. Davis, Embury, Evans, Fairbairn, Garfield, Geer, W. F. Halsey, C. H. Halsey, Dr. Hawks, Hawksley, Dr. Henry, Heyer, Houghton, Hughes, C. Jones, L. Jones, Lounsbury, Mercer, Millett, Noble, Partridge, Payne, Pound, Dr. Price, Ransom, Reynolds, Richmond, Selkirk, G. A. Shelton, J. C. Smith, Stearns, Stocking, Storrs, Dr. Taylor, Timlow, Van Kleeck, Walker, Ward, Waters, Weaver, Dr. Whitehouse, Winslow—62.

Noes—Dr. Berrian, Messrs. Bingham, Bostwick, Bruce, Clapp, Clarke, Dr. Creighton, Diller, Douglass, Duncan, Duffie, H. Edwards, Eigenbrodt, Fowler, Haight, Hanson, A. B. Hart, Haskins, Dr. Higbee, J. G. Hubbard, D. V. M. Johnson, Dr. S. R. Johnson, Dr. W. L. Johnson, Judd, Leonard, Livermore, Long, Dr. McVickar, Mallaby, Metcalf, Noll, Olssen, Pardee, Dr. Robertson, Scovill, Dr. Seabury, Dr. Sherwood, Sleight, O. H. Smith, Spooner, Stoughton, Tucker, Tuttle, Twing, Dr. Vinton, Washbon, Wells, Wheaton—48.

LAY—*Ayes*—St. Peter's, Albany; Trinity, West Troy; St. John's, Delhi; Trinity, Fishkill; St. Paul's, Red Hook; St. Luke's, Catskill; Christ, Greenville; Trinity, Fairfield; Emmanuel, Little Falls; *Brooklyn*—Christ, St. Ann's, St. Peter's, St. Thomas's; St. John's, Fort Hamilton; Calvary, Williamsburgh; *New York*—Annunciation, Ascension, Christ, Crucifixion, Epiphany, Grace, Holy Apostles, Holy Evangelists, Holy Martyrs, Intercession, Mediator, St. Andrew's, St. Bartholomew's, St. John Baptist's, St. Jude's, St. Luke's, St. Mark's, St. Mary's, St. Matthew's, St. Michael's, St. Peter's, St. Stephen's, St. Thomas's, Transfiguration, Trinity (3), Zion; St. George's, Newburgh; Grace, South Middletown; St. Andrew's, Walden, (one dissenting); Christ, Cooperstown; St. George's, Astoria; St. John's, Cold Spring Harbor; St. George's, Flushing; St. George's, Hempstead; Grace, Jamaica; Zion, Little Neck; St. James's, Newtown; Grace, S. Oyster Bay; *Troy*—St. John's, St. Paul's; St. John's, Clifton; St. Andrew's, Richmond (2); St. Paul's, Tompkinsville; St. Stephen's, Schuylerville; Christ, Duanesburgh; St. George's, Schenectady; St. John's, Islip; Ascension, Aesopus; St. Paul's, Eastchester; Zion, Greenburgh; Trinity, New Rochelle; St. Stephen's, North Castle; Christ, Rye (2); St. Luke's, Somers; St. Peter's, Westchester; St. John's, Yonkers (2)—76.

Noes—St. John's, Cohoes; Christ, Hudson; Saint John's, Stockport; St. James's, Hyde Park; Zion, Wappinger's Creek; *Brooklyn*—Calvary, Grace, St. John's, St. Luke's, St. Mary's; Christ, N. Brooklyn; St. Mark's, Williamsburgh; *New York*—Advent, All Saint's, Emmanuel, Redemption, St. Clement's, St. George's; St. Paul's, Glen Cove; Christ, Manhasset; Trinity, Rockaway; Trinity, Lansingburgh; Grace, Waterford; Caroline, Setauket; Trinity, Granville; St. Paul's, Whitehall; Christ, Tarrytown; Saint James's, Scarsdale—28.

So the resolution to *postpone* was carried.

Rev. Dr. Henry gave notice of his intention to propose an amendment to the 3rd Article tomorrow morning.

Adjourned at half past 11, P. M.

FRIDAY, Sept. 29, 9 A. M.

Rev. Messrs. Robert Shaw, Rector of St. Philip's, Church, Philipstown, and Alfred H. Partridge, Rector of St. Matthew's Church, Bedford, said Prayers.

The minutes of yesterday's session were read and approved.

The certificates of lay delegates were received, and the names of members not before present called over.

The Report of the Special Committee on the Amendment of the 3d Article of the Constitution, as reported to the Convention of 1848, (p 77 of the Journal) was then called for.

Rev. Dr. Taylor stated that a majority of the committee were in favor of the amendment, and had prepared a report, which was in the possession of a member not now in the house. He however would call up the amendment, as it was time it should be acted on. It is as follows:

"The convention shall be composed of the officiating presbyters, who are regularly admitted and settled in some church which shall either have been in union with this convention for at least one year, or else shall be the owner of an edifice for the public worship of Almighty God, duly consecrated, or ready for consecration, according to the order of the Protestant Episcopal Church in the United States of America; or who are employed as missionaries under the direction of this convention; or who are engaged as professors or instructors of youth in some college, academy, or general seminary of learning, duly incorporated and situate within this diocese. And of lay delegates, who shall be communicants, not exceeding three from every such church, to be chosen by the vestry or by the congregation. No person who is a candidate for holy orders shall be eligible as a lay delegate to the convention. But no minister, or church, who, or which, at the adoption of this article, is entitled to a seat in the convention, shall be excluded therefrom by reason of the alteration of the former 3rd article of the constitution, provided, in the case of a minister, he continue in the same parish with which he was connected at the adoption of this article."

This was amended by striking out the words, "who shall be communicants," to make it conform to the decision of last evening.

Rev. Mr. Weaver moved that the subject be postponed till we have a Bishop to preside in the convention.

Rev. Dr. Henry, agreeably to notice, proposed the following resolution as an amendment of the constitution—That the 3rd article of the constitution be repealed, and in place thereof the following be substituted:

"The convention shall be composed of all clergymen in good standing, canonically resident for —— time in the diocese, and of lay members, consisting of not more than three delegates from each church in union with the convention, to be chosen by the vestry or congregation; such delegates to possess the necessary qualifications for admission to the holy communion, prescribed by the rubric at the end of the confirmation office."

Rev. Dr. Anthon moved that the whole subject be indefinitely postponed.

Dr. Henry said he did not intend to enter upon the discussion of it, but leave it to others. He was opposed to the motion of Dr. Anthon. He was not opposed to requiring lay members to be communicants, but he regarded it, not as involving a principle, but as one of expediency. If the laity had been disposed to pass it by such a majority as constitutional questions should receive, he should have cordially concurred. But questions involving alterations of fundamental laws ought to have larger majorities than this could have had, and therefore he was unwilling that it should be pressed. With the laity it was more a matter of feeling than of principle, and their feelings ought to be respected.

The only principle which he had sought to incorporate in his amendment was that members of this convention should be Church members. He had no disposition towards Puritanism. He believed that baptism made the recipient a Church member. He held this in opposition to the Puritanical principle that communion was membership. But, for practical purposes, compliance with the rubric was a better test of church membership than baptism. And they would thus avoid the vexed question of lay baptism. If a man was confirmed by the Bishop, the question of his baptism was forever set at rest.

He was not strenuous about postponement, but he opposed *indefinite* postponement. He admitted that the lay delegates sent to the convention this year came as representatives of their constituencies upon this very question, and that, had a direct vote been taken upon it, its passage would have been perilled, or at least it would have been carried by so small a majority that he (Dr. H.) would have regretted its passage.

Some discussion here ensued, on points of order, amid which Dr. Anthon withdrew his resolution.

Rev. Mr. Bedell called for the reading of the amendment. He thought it involved a new principle, the admission of clergymen, resident in the diocese for a given time, whether in charge or not.

Mr. Harison, of Trinity Church, said that the Standing Committee had long been of opinion that this third Article ought to be amended, and gave the history of the action of the committee in reference thereto. He next addressed himself to the question of indefinite postponement, Mr. Weaver, of West Troy, having moved its postponement until there was a Bishop, which he (Mr. H.) considered equal to indefinite postponement.

The Article as it now existed worked very badly. "Mushroom Churches" sent delegates for merely temporary purposes, and the committee thought that a church sending members to the convention should have given some evidence that it would be permanent.

Then came up the question of the qualification of lay members. The point decided last night was only that a certain qualification should not be required. It still remained to be decided *what* qualifications should be required. The number of lay delegates also required to be curtailed. These were important matters, and he implored the house no longer to postpone the decision of them.

Dr. Henry said that his amendment, requiring a given time of canonical residence, would exclude the clergymen from "mushroom churches," which he was quite willing to do. Rather than postpone, he would have it referred to a special committee, with instructions to report at the next convention.

Rev. Mr. Richmond said it would add 30 or 40 clerical members. A grave question was raised—whether those clergymen who had cures, and the responsibilities thereof, should be legislated for by clergymen who had none, but were nevertheless members of that body. He cordially approved of the qualifications for lay members required by Dr. Henry's substitute; but he would like the question divided.

Rev. Dr. McVickar, in rising said—That in a question touching an alteration of the Constitution, he could not be content with a silent vote—for that whoever touched the constitution touched the life of the Body it constituted; and therefore the corporate life of every member of that body. He was no friend, he said, to lightly meddling with the fundamental principles, but if touched, it must be with a skilful hand—and with an eye to their essential bearing. This brings us, then, to look at the vital nature of this Body—the Convention of this Church—membership in which is to be determined by the resolution before us. On this point, Mr. President, I can have but one opinion. The convention is the Church in council, deliberating on its interests, and taking action in forwarding them. Whatever, therefore, the Church is in *its* nature, that too is its convention—a spiritual body, though acting and operating on worldly things—finding its original not in human compact, nor its safe guidance in mere human wisdom. Its true original is to be found in the councils of the Apostles and early Disciples; and its best wisdom in the promise of the Spirit by which they were guided.

Under this view of its nature, we must be guided as to who are to be its members. And here permit me to say, another difficulty exists in my giving a silent vote on the proposed amendment; for while I agree with the one-half, I differ decidedly in the other. Permit me, then, in few words. to open my opinion on both. The convention, as being the Church in council, consists necessarily of its clergy and its laity—both equally entitled to seats in it, but, from the necessity of the case, in a different form. The clergy—by which term I mean those invested with the Priestly office—sit here, I deem, by a personal right—"part and parcel" of the Church *necessarily*—and only to lose that, their inherent right, by some judicial act of church discipline. The constitution as it now stands, extends such privileges to Deacons also, but confines both Priests and Deacons to those (with few exceptions) who hold cures, or represent Churches—wrongly, I think, in both. The Deacons are but in their "novitiate"—immature consellors—and wanting that which the church cannot but demand—the full grace of the Priestly Office; while to confine such, as it does mainly, to the Parochial charge, is to put a false character on them, by exhibiting them as Representatives, which they are not, of the churches with which they are connected. Such, then, is my view of tbe clerical part of this body. It is to include all Presbyters, not under censure, who shall have been canonically resident in the diocese for such period of time as the wisdom of the church may decide. The debateable ground on this point, lies, in my judgment, not in selections or exclusions of suitable clerical occupations; but simply in the qualification, of time and of standing; and among the advantages this would bring, as a necessary security to the church, would be, the restoration of a more effective discipline within it. As touching the lay portion of this body, it consists, as I have already said, of the whole laity of the church sitting here by delegation—the only mode in which masses can appear in council. The lay members are, therefere, what the clergy are not—*representatives*. The clergy speak a *personal* judgment on every question, the laity speak the judgment of the Christian congregations who send them; the whole constituting. when united under the guiding wisdom of its Episcopal Head, the voice of the Church. Such, Mr. President, is my notion of what this convention is, or should be; and as I can find no warrant in Church History, or Church principles, for any other view of it, so can I concur in no other modification of its constitution. But the specific question now before us is, By what qualification shall its lay delegation be limited? The resolution of last year confined the choice to communicants; the present proposes, instead, a compliance with the Rubric at the end of the Confirmation Office. On this point I will confess to a change of opinion—of *opinion*, not principle. I was last year among the earnest advocates for the passage of that resolution demanding communicants; I wished to have it before the church at least, as laying down what the church in council esteemed the only adequate fitness of its members—obedience to their Lord's dying command. I thought so then—I think so now—but I hesitate to enforce it as a qualification by inserting it in the constitution. It should be in the *heart* of the church, and there I am content to leave it, and to each man's conscience. But abandoning that test, shall we take up with the one here proposed—the Rubric—and make *that* a part of our constitution? Let us see. We all know what a constitution should not contain—vague, uncertain provisions, the fruitful source of never-ending disputes. Now what are the provisions of this Rubric? Its words are—"Confirmed, or ready and desirous to be confirmed." An alternative is here given, and therefore the minimum becomes the test; i. e., 'ready and desirous to be confirmed.' Now I ask, Does such provision answer the demand of what should be in a constitution? Is it clear and tangible? Can it be enforced? Who is to be the judge of readiness? Who but the man himself can say whether he is 'desirous'? Who can gainsay him, if he asserts it? But if this be so, what shall we have gained? At the best it is but nugatory, and comes to individual opinion—where, in truth, it stands now.

What, then, Mr. President, shall we do for a test of lay membership? In my judgment we will impose none, but leave the choice of delegates to that Christian discretion which dwells diffused in the church at large, and which is not, as many think, wholly of this world. There is in it, I say, a grace of guidance, that comes not from human sagacity, and that is our safety. Were the church in council a mere human institution, I would think otherwise. I would hedge it in, and guard it with a thousand securities on every point of danger, and leave nothing to what men term 'chance.' But looking at it as I do, I hold the law of christian liberty to be the safer rule, and will not consent to be tying it in at every point, as if the church would fall to the ground if man did not prop it up. Such, Mr. President, is not my fear, and therefore will not be my course of action. I am content to leave the choice of lay delegates untrammelled, and only ask for such modification of the constitution as will recognise the personal right to a seat in this body given by the grace of priesthood; that is, including all presbyters of good standing, and of ——— residence in the diocese; and with a view to such action, I move for a division of the question before us.

Rev. Mr. Van Kleeck was willing that the matter should be referred to a special committee to report at this convention, the report to be entered on the journals, to be considered at the next convention. But he would candidly say that he should oppose every amendment of the constitution or canon, until they had a Bishop.

Rev. Dr. Taylor thought Dr. Henry's amendment very imperfect and unsatisfactory. It did not prevent the abuses of which they had so often complained, of clergymen forming vestries of men of straw, for temporary purposes, and for controlling, by their votes, the decisions of this convention.

The amendment proposed by the committee made provision for something like stability and permanence, on the part of those churches whose delegates claimed a voice in that convention. It said to clergymen, "You will be admitted by virtue of your office, but you must first devote yourselves to your great and first duty, the care of souls." "Let the runagates continue in scarceness."

No others, the doctor contended, were fit to make laws for the Churches. Deacons he would exclude. Let them wait until they were complete ministers of the Church, and exercise the grace of humility. They could not preach without the Bishop's sanction, and were generally the creatures of the Bishop. He spoke also of the harmony which pervaded the committee's deliberations in preparing this report.

Mr. Wm. Jay spoke in opposition to Dr. Henry's substitute. He thought if the clergy were so bent upon purging the lay representation, the laity might be provoked to turn the tables upon the clergy, and rid the convention of those clergymen who, though their ordination vows required them to preach the gospel and administer the sacraments, never preached at all, but had become entirely secularized, and made money by newspapering, or in any way they could.

He gave a history of the manner in which the lay delegates are elected; he thought the qualifications required by Dr. Henry's substitute even more unreasonable than that rejected last evening.

Rev. Richard Cox moved that the whole matter be laid upon the table. It had consumed too much time already. Seconded by several and carried with only two or three dissentients.

The secretary read a report from the committee appointed to nominate a missionary committee. After recounting the history of the movement which had resulted in the alteration of the missionary committee, he said that the whole movement was in the spirit of harmony and unity. They reported the following names, which were unanimously confirmed: Revs. Richard Cox, T. H. Taylor, D.D., L. P. W. Balch, D.D., Lot Jones, Wm. Richmond; Messrs. C. N. S. Rowland, Stewart Brown, W. A. Spencer, E. W. Dunham, and Cornelius Oakley.

A resolution was appended to the report, recommending the committee to appoint as missionaries those who were recommended by the Church members of the place where the missionary was to be appointed.

This caused some discussion or rather conversation, the Rev. Lot Jones pointing out the uncertainty of the phraseology. It was finally adopted.

Rev. Dr. Higbee called up his resolution, laid on the table yesterday, respecting contributions for the diocesan, missionary, and other funds, and made brief explanations.

Rev. Dr. Balch thought it would be best to withdraw it.

Rev. Dr. Taylor thought the language ought to be modified to a request.

Hon. Luther Bradish was opposed on principle to such a resolution. It was neither safe nor dignified to lay such restrictions upon the clergy, or to attempt to support canon law by resolution.

The resolution was withdrawn.

Rev. Dr. Anthon moved the suspension of the order of the day, to introduce the resolution of which he gave notice the other day, respecting the employment of Bishops in the diocese who were not members of the court which tried Bishop Onderdonk. Motion lost.

Rev. Dr. Sherwood then called for the order of the day, which was his preamble and resolution, offered at the last convention. They were read by the secretary as follows, viz.:

Whereas, the Rt Rev. Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New York, was, on the 3rd day of January, 1845, by a sentence of his Peers, the Bishops of the Protestant Episcopal Church in the United States of America, as a judicial tribunal assembled, indefinitely suspended from all exercise of his Episcopal and Ministerial functions; which sentence still continues in full force:

Whereas, this sentence of indefinite suspension of the Rt. Rev. B. T. Onderdonk, D. D., does in its very nature and of necessity reach, and most injuriously affect, and for aught that appears to the contrary, on the part of the tribunal that inflicted it, and which alone has the power now to remit or terminate it, may, for many years to come, continue thus to affect the best interests, the just rights, and the acknowledged independence of the Church in the Diocese of New York, depriving it not only of the parental care, essential services, and watchful supervision of its own constitutional head, but also of all voice and representation in the higher branch of the General Councils of the Church; hereby, in the language of one of the majority of that tribunal, "making many suffer for the sake of one, and indirectly punishing the innocent along with the guilty:"

Whereas, the Constitution and Canons of the Church give to no earthly tribunal the power, *in this manner* "to make many suffer for the sake of one; and to punish the innocent along with the guilty;" or, *in this way*, to deprive, for so long and indefinite a period, a Diocese of the right and privilege of having the services of its own Bishop, and thus to destroy that Diocesan equality and independence which are guaranteed to every member of our Ecclesiastical Confederacy:

Whereas, The Convention of the Diocese of New York did, at its last session, in 1847, pass unanimously the following Resolutions, viz:

Resolved, As the solemn conviction of this Convention that justice to the Church in the Diocese of New York, as well as its best interests, demand that it be relieved from its present anomalous position.

Resolved, That the General Convention be, and is hereby requested to give to the Church, in this Diocese, such relief as may be consistent with its powers.

Resolved, That a copy of the foregoing resolutions be transmitted to the next General Convention.

Whereas, these Resolutions were transmitted to the last General Convention, in 1847, and were by that Body, then considered and acted upon:

Whereas, the said General Convention, though repudiating the principle of indefinite suspension—declaring by Canon—"Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon in this Church, the sentence shall specify on what terms, or at what time said penalty shall cease:" and though recognizing and establishing the fact, before doubted by some, that the Right Rev. B. T. Onderdonk is still the Bishop of the Diocese of New York, yet, did not grant that relief desired by the Convention of the Diocese of New York, as an act of justice to the Church in said Diocese, but turned the whole or chief matters of our Diocesan difficulties over to the action and decision of the House of Bishops, in which Body the Church in this Diocese has, and so long as this sentence shall continue, can have no voice or representation:

Whereas, The House of Bishops have declared, in a formal and official manner, to the Bishop, and to the Diocese of New York, that, although the remission of the sentence inflicted upon the Right Rev. B. T. Onderdonk, "is a possible event in contemplation of law," yet add "they consider the probability of its occurrence so slender and remote as scarcely to afford a reasonable basis for future action," hereby giving us to understand that there is little or no hope for that relief to the Church in this Diocese, which we have declared "justice and her best interests demand," and that we must be content to realize, and, for an unknown period, to suffer all "the perplexing and interminable evils which" another of the majority of that tribunal so clearly foresaw, and so forcibly said, "might be expected to result from leaving the Diocese of New York in connection with a Bishop suspended from the exercise of his Episcopal functions:"

Whereas, this Convention owes it to itself, to the Diocese of New York, and to the Church at large, to assert the rights and maintain the independence and equality of its Diocesan character; and feels, moreover, bound to use and exhaust all lawful and peaceful measures, to bring to a righteous termination the difficulties under which we now are, and so long have been laboring; to restore quietness and peace to the Church in this Diocese; and, if possible, to regain the independence of her Diocesan Character:

And whereas, the House of Bishops can grant relief in no other way than by terminating or modifying the sentence they have inflicted upon the Right Rev. B. T. Onderdonk the Bishop of the Diocese. Therefore,

Resolved, That the standing committee of the diocese of New York be requested to present forthwith an address to the House of Bishops, asking them to terminate at once the sentence of suspension, inflicted by them upon the Right Rev. B. T. Onderdonk:—or, if unprepared to do this, and thinking the honor and purity of the Church not yet sufficiently vindicated, to request them to specify on what terms, or at what time, said sentence of suspension shall cease.

Mr. John Jay rose to a point of order. In the course of the morning a member had moved that speaker stand at the table in the centre of the middle aisle; it had been seconded, and he now called for its consideration

The Chair.—Rev. Dr. Sherwood has the floor.

Mr. Jay.—I appeal from the decision of the Chair.

Dr. C.—Will the house sustain the Chair?

(*Almost everybody.*)—Aye!

The Rev. Dr. Sherwood said that, in calling the attention of the house to the preamble and resolution which had been read by the secretary, he had intended to have made some remarks to explain their origin, as there had been some misapprehension respecting them; but as they had been before the members of the convention for one year, and as they embraced the simple truth, he did not believe that any individual would alter his opinion from anything he could say. He was inclined, therefore, to pass it without debate. But his friend from Trinity (Dr. Higbee) had suggested a substitute which he (Dr. S.) was willing to adopt. He felt, however, bound to state, that the preamble and resolution were creatures of his own. He drew them up in his study some days before the last convention, without the aid or suggestion of any human being. With regard to their character, it had been insinuated—said, indeed, in bold language—that they contain monstrous propositions and monstrous fallacies, and are insidious; abominable; a bomb thrown into this house to blow up the convention. (Laughter.)

Dr. Taylor did not recollect having ever said any such thing. If he said anything of the kind, it would have been a bombshell. (Laughter.)

Dr. Sherwood continued—His friends had been influenced more by their imagination than their eyes, their ears, or their understandings, though he endeavored to write that preamble and resolution in such language as should be understood; and he believed that there was not one proposition that could be overthrown or controverted; and no more was meant than is there honestly expressed. It has been said that the undoubted object of them was the restoration of Bishop Onderdonk to the free exercise of his episcopal functions as Bishop of New York; but he attributed the frightful term of "bombshell," which his friend had given to this preamble and resolution, to that warm and chivalrous spirit of which he had so abundant a share, and he (Dr. S.) so much admired; his friend must have been dwelling upon the subject of spontaneous combustion at the time. It is not the fact, and no such inference can be drawn from them, that the restoration of Bishop Onderdonk is the object in view. It has a higher aim than the personal honor or personal rights of Bishop Onderdonk, or any other human being; the object is to recall if possible that unfortunate sentence which has been the source of most of their troubles. Of the justness or unjustness of that sentence he would say nothing; but in its effects upon the Diocese of New York, he believed they all had reason to feel that the right reverend fathers, in pronouncing that sentence, had made a mistake, and he wished to give them an opportunity of rectifying it, and to restore to the Diocese of New York its just rights. If the House of Bishops cannot do justice to the Church without punishing Bp. Onderdonk, let him go free—it is better that ten guilty persons should go free than that one innocent person, much less a whole diocese, should suffer. The reverend gentleman concluded by accepting the substitute of Dr. Higbee.

Dr. J. A. Smith took the floor, but gave way to Dr. Higbee, who wished to make an explanation. He had not yet offered his substitute, but would do so now, if acceptable to Dr. Sherwood. Dr. S. signified his assent. Dr. H. then read the preamble and resolutions, as above given, which were seconded, and Dr. S. accepted them in lieu of his own.

Dr. J. A. Smith had come prepared to discuss the preamble and resolutions of Dr. Sherwood, which he had a right to do on the highest legislative authority in the house, (Mr. Bradish.) He should test them by the sure rules of logic, and show that it was impossible for the Convention to adopt them. 1. The premises did not support the conclusion. It did not follow that because the diocese labored under difficulties, Bishop Onderdonk should be restored; for, if he were, perhaps greater evils would occur. He had been convicted by the fathers of the church, and, it was believed, justly convicted, of grave offences of a very remarkable character; and, when the bishops were sitting in judgment upon their delinquent brother, they could not take into consideration contingent circumstances. If, indeed, new evidence had come to light since the trial, to induce them to call for a reversal of that verdict, they might do so; but nothing of the kind has occurred. The very agitation of the subject is eminently injurious. The Protestant Episcopal Church has prided itself on being a church of law and order—submitting to those in authority over them. Should they, then, an inferior tribunal, judge the highest order of their church, and sit in judgment on the sentence which had been pronounced deliberately by them?

Doctor Sherwood called the gentleman to order. His preamble and resolution were not before the house.

It was, however, understood, that, being on the journal of last year, they should be considered out of his possession, and that it was not competent for him to withdraw them.

Mr. Smith then continued. Was there any clergyman, who, remembering his vows of ordination, was prepared to come forward and say that his godly superiors are guilty of injustice? 2. It was inefficacious. The plan must fail; it is a moral impossibility that the Bishops can repeal their sentence unless the convention could prove to them that they had judged a guiltless brother; and where can such evidence be got? Could they (the meeting) for themselves, say that he was innocent? Upon no representation which it is in their power to make could Bishop Onderdonk be restored 3. It was injurious both to the individual most interested, and to the Church. He would say, the agitation is attended with much mischief to the individual most interested; for no sooner is the subject broached than new cases are spoken of; and it is injurious to their episcopal form of government. They might laud the Bishops in vain, if they afterwards tell them they are guilty of injustice. This was an age of irreverence. In this country especially the principle of levelling down was carried out in advance of all creation; and whenever the case of Bishops is spoken of, the trial rises to view. But it would be better to act upon the principle of the eminent artist, who shielded by a veil a countenance too hideous to be shown, and let this matter remain without disclosing it further to the view.

Rev. Dr. Sherwood supposed that having accepted the substitute of his reverend brother, the gentleman who spoke last was out of order, in speaking to his preamble and resolution when they were withdrawn.

Doctor Smith said he had before stated his authority for so doing.

Dr. Sherwood continued. His learned opponent had made him say, that the Rt. Rev. fathers who condemned Bishop Onderdonk were guilty of injustice: he had said nothing of the kind. He had only said that in his opinion they had made a *mistake*. Was this unlawful? Most certainly not.

It was said the object of this motion was the restoration of Bishop Onderdonk. It was not so. If the Bishop be restored, it would be a contingent of a higher aim. It might so happen that that sentence might be removed, and Bishop Onderdonk not exercise his functions in the diocese of New York. His (Dr. S.'s) object was the peace of the diocese. If he were a friend of Bishop Onderdonk, and believing him to be innocent, he would vote for this resolution. If he were an enemy, he would vote for it, for the purpose of getting rid of him altogether. If he were neither friend nor enemy, but is actuated as a member of the church, desiring its relief, peace, and prosperity, he would vote for it. If the sentence were remitted and Bishop Onderdonk put in communication with the Diocese of New York they (the convention) could settle their own matters much better than the General Convention or the House of Bishops. It was the sole means of affording relief to the Diocese.

Dr. Smith—I have disproved that. My argument was framed with the most logical precision. The member is assailing my third predicate, (laughter.) Let him show where the defect is.

Dr. S.—Oh! I am no logician, (much laughter.)

Dr. McVickar stated, that in the canon respecting the trial of bishops there was a *casus omissus*, and that at the last General Convention there was passed a new canon, rectifying the omission in the previous canon, so that a sentence under it should not in future be passed on any bishop, and that in passing the resolution which was before the meeting, they would be simply seeking to carry out the express wishes of the General Convention and the House of Bishops.

The question of the justice of the sentence was not touched, and the Convention had a right to seek redress." It was not a mere personal question as to the Bishop of the Diocese. There were first principles of right and justice involved, and most deeply affected.

Mr. W. Jay proceeded to point out very clearly that though the resolution only asked for the removal of the sentence, yet that the effect of that removal would be the restoration of the Bishop to all his rights possessed before the sentence was passed; he had, to avoid misunderstanding and excitement, prepared a *written* statement of his views, which he read.

It is, of course, impossible to insert in our columns any sketch of this tedious compound of indecency and malignity. The disgust expressed, as far as we heard, by almost every one who listened to it, without distinction of party, is sufficiently expressive.

Dr. Whitehouse offered the following preamble and resolutions as a substitute for those of Dr. Higbee, considering that (the latter now stood) as an original motion:

"The Preamble is the same as that of the Rev. Dr. Sherwood, printed at length on pages 85, 86, 87, of the last Journal, with the exception of the paragraph at the top of page 86, beginning with "Whereas the Constitution and Canons of the Church," and ending with the words, "Ecclesiastical Confederacy."

"The last Clause to read as follows:—

"Whereas the House of Bishops can grant relief in no other way than by terminating or modifying the sentence they have inflicted upon the Right Rev. B. T. Onderdonk, the Bishop of the Diocese, the probability of which relief is in itself "so slender and remote."

"If the House of Bishops should specify on what terms, and at what time, the penalty should cease, the resumption of Episcopal functions, by the Right Rev. Bishop Onderdonk, would be hazardous to the well-being and unity of the Church in this Diocese: therefore,

"*Resolved*, That this Convention, in the name of the Church, here in Council assembled, with solemn sense of the exigency, with deep solicitude for the removal of the disabilities under which we labor, in the surest and safest manner—and in due sympathy with the feelings of the suspended Bishop—does earnestly and affectionately beg the Right Rev. Bishop Onderdonk to resign—as far as he has the power so to do—the jurisdiction of the Diocese of New York, according to the provisions of Canon IV. of the General Convention of 1844.

"*Resolved*, That, in the event of such resignation, this Convention will pay to the Right Rev. B. T. Onderdonk, from the Fund for the Support of the Episcopate, or from some other source hereafter to be provided, the sum of TWO THOUSAND DOLLARS per annum, payable quarterly, for the term of his natural life; and, in the event of his decease, with her survivorship, the sum of ONE THOUSAND dollars, yearly, to the widow of the said Bishop Onderdonk, for the remainder of her natural life.

"*Resolved*, That while thus convinced that the said B. T. Onderdonk cannot resume Episcopal functions in this Diocese, with any prospect of usefulness to the Church or comfort to himself, this Convention, in the event of a resignation, being consummated, will unite in an earnest petition to the House of Bishops that the said Rt. Rev. Bishop Onderdonk may be relieved from all disabilities, and restored to the full exercise of such clerical and Episcopal functions as are allowed to a Bishop who has resigned his jurisdiction.

"*Resolved*, That a Committee of ——— on the part of this Convention wait on the Right Rev. Bishop Onderdonk with these resolutions, and respectfully present them, with such statement of the anxiety, feeling, and sufferings of the Church in this Diocese as may give weight to their purport, and in some measure express the deep emotions of its Clergy and Laity."

On motion the House took a recess till 7 P.M.

7 P. M. The House met.

The Chair announced that the business before the House in order, was the substitute of Dr. Whitehouse for the preamble and resolutions of Dr. Higbee; those of Dr. Sherwood having been withdrawn. Dr. Whitehouse had the floor.

The printed copy of Dr. W.'s resolution not being quite ready, the secretary read the report of the standing committee. The principal facts were that Bishop Doane, of New Jersey, was invited to perform episcopal services in the diocese in the month of November, but failed on account of ill health. Bishop Whittingham performed episcopal services from December last to the meeting of the present convention. The sum of his labors is as follows:—Confirmed 1348 persons, at 89 administrations of the ordinance: ordained 12 deacons and 11 priests; consecrated 5 new churches and laid 2 corner stones; administered the holy communion 25 times; preached 102 sermons, and delivered 88 other addresses; and travelled 3650 miles.

The number of candidates for the ministry is thirty-five. Six clergymen have died during the year. Six lay readers have been appointed, to act under the orders of presbyters. The report referred to certain cases of discipline. We expect to publish in full this report, when the journals appear.

Rev. Mr. Weaver, of Troy, objected in the matter of the late Mr. Woolley's repulsion from the communion and his appeal, that the standing committee had made themselves into the "ordinary," spoken of in the canon.

Rev. Dr. Haight explained that the 10th Diocesan canon placed the standing committee in the stead of the Bishop in cases of discipline. Dr. Vinton urged the same.

Mr. Weaver objected that this was a spiritual act, and he could not yield a spiritual allegiance to any one but his Bishop. He moved the reference of that part of the report to a special committee.

Mr. Harison thought it was not a spiritual question. In the mother Church of England such questions were decided in civil courts.

Mr. Spencer having expressed a regret that the time of the Convention was occupied with such matters,

Mr. Hiram Ketchum said he could not but think that the present question was as grave as any that could come before the house. He believed the standing committee had jurisdiction in this matter, but he doubted their right to delegate that power to a commission.

Chief Justice Jones said that no judicial power was delegated in this case, but merely a commission appointed to take testimony.

Mr. Spencer again raised the question of order.

Mr. Ketchum said the order of the day was suspended by consent, and this report was in order. The question he had to ask could be asked at no other time.

The chair decided that Dr. Whitehouse's resolution was in order.

Mr. Ketchum demanded to know whether he was to be shut out from the information. There were matters connected with this act of discipline of as much importance as anything that could be discussed in that house.

The chair still decided againt Mr. Ketchum, but said he could ask the questions hereafter.

Rev. Dr. Whitehouse withdrew three of his resolutions and adhered only to that which called upon the Bishop to resign, in support of which he spoke very briefly.

This appeared to him the only way to dispose of the question with honor to themselves and the person lying under disabilities. Personally, in view of the value and importance of such a step to the diocese, he was prepared to make the pecuniary provision to which the other resolutions pointed. But for various reasons he contented himself with urging a request for resignation on the part of the suspended Bishop.

(Loud cries of Question! Question!)

The chair put the question *viva voce*. The *noes* plainly had it and it was so decided. The ayes and noes, by orders, were then called for, but the chair of course decided that it was then too late, the decision having been announced,

Rev. Dr. Hawkes moved a reconsideration, which was declared to be carried, but the ayes and noes were called for.

The chair said the vote by ayes and noes and by orders would be taken on Dr. Whitehouse's resolution.

A member inquired whether it was with or without the preamble.

Dr. Whitehouse read his resolution without any preamble.

Dr. Anthon wished to know if the Bishop *could* resign? and what he had to resign? Had he "jurisdiction" to resign? He should vote against the motion on the ground that he had nothing to resign.

The point of order was here raised that the vote for re-consideration required two-thirds of the House by the 21st rule.

The Chair stated that he had not been aware of this rule, and that the question must be again put.

Rev. Mr. Halsey requested that the ayes and noes might be taken on the original resolution of Dr. Whitehouse, as the call for a vote by ayes and noes had to his certain knowledge been made in time.

The Chair said it was too late. He had heard nothing of it.

Some confusion was visible, when it was proposed to abandon all technical advantages, and take the sense of the house on the question of resignation as proposed by Dr. Whitehouse's resolution. This met with general approbation.

The vote was then taken by ayes and noes and orders, and resulted as follows:—Ayes—Clergy, 30, Laity, 44; Noes—Clergy, 98, Laity, 70. So it was declared to be lost.

The vote was as follows:

CLERGY: *Ayes*—Rev. Messrs. Abercrombie, Battin, Beare, Bedell, C W Bolton, Bourne, J C Brown, A B Carter, Evans, W F Halsey, O H Halsey, W H Hart, Harwood, Hawksley, Jackson, Lounsbury, Mercer, Moore, Pound, Reynolds, Richmond, Rodman, G A Shelton, J C Smith, Dr Stone, Storrs, Walker, Waters, Dr Whitehouse—30.

Noes—Messrs N H Adams, Andrews, *Dr Anthon*, *Dr Balch*, Barrows, Beach, Bingham, Bostwick, D Brown, Dr Brown, Bruce, Bull, T J Carter, Clapp, Clarke, Cox, Dr Creighton, Davenport, H M Davis, S Davis, Diller, Douglas, Duncan, Draper, Duffie, H Edwards, Eigenbrodt, Embury, Fairbairn, Fowler, *Garfield*, Geer, Dr Hackley, Dr Haight, Hanson, *Harris*, A B Hart, Haskins, *Dr Hawks*, Dr Henry, Dr Higbee, Houghton, Hoyt, J G Hubbard, Hughes, D V M Johnson, Dr S R Johnson, Dr W L Johnson, *C Jones*, *L Jones*, Judd, Leonard, Livermore, Long, McIlwaine, Dr McVickar, Mallaby, Metcalf, Milledoler, Millett, Morris, Nichols, Noble, Olssen, Pardee, *Partridge*, Payne, Dr Noll, Dr Price, *Ransom*, Roberts, Robertson, Scovill, Dr. Schroeder, Dr Seabury, Selkirk, Shackleford, Shaw, F W Shelton, Dr Sherwood, Sleight, O H Smith, Spooner, *Stearns*, Sterling, Stocking, Stoughton, *Dr Taylor*, Tucker, Tuttle, Twing, Van Kleeck, Dr Vinton, Ward, Washbon, Weaver, Wells, Winslow—98.

LAITY: *Ayes*—Trinity, Plattsburgh; St John's, Delhi; St Paul's, Red Hook; *Brooklyn*, Christ, Grace, St Ann's, St Thomas's; St John's, Fort Hamilton; Christ, North Brooklyn; Calvary, Williamsburgh; *New York*—Ascension, Christ, Epiphany, Holy Evangelists, Intercession, St Andrew's, St George's, St James's, St Jude's, St Mary's, St Matthew's, St Michael's, St Peter's, St. Thomas's; Christ, Cooperstown; St George's, Astoria; St George's, Flushing; St George's, Hempstead; Grace, Jamaica; Zion, Little Neck; St James's Newtown; Trinity, Rockaway; *Troy*—St John's, St Paul's; St John's, Clifton; Ascension, Aesopus; St Paul's Eastchester; St Ann's, Monisania; Christ, Pelham; Christ, Tarrytown; Grace, West Farms; St Peter's, Westchester; St. John's, Yonkers—(2)44

Noes—St Peter's, Albany; St John's, Cohoes; Trinity, West Troy; Christ, Hudson; St. John's, Stockport; Trinity, Fishkill; St James's, Hyde Park; Zion, Wappinger's Creek; Cross, Ticonderoga; St Luke's, Catskill; Trinity, Windham; Grace, Norway; *Brooklyn*—Calvary, St John's, St Luke's, St Mary's, St Peter's; St Mark's, Williamsburgh; St Paul's, Williamsburgh; *New York*—Advent, All Saints, Annunciation, Crucifixion, Emmanuel, Good Shepherd, Grace, Holy Apostles, Holy Martyrs, Mediator, Nativity, Redemption, St Bartholomew's, St Clement's, St John Baptist's, St Luke's, St Mark's, St Stephen's, Transfiguration, Trinity (3), Zion; St George's, Newburgh; Grace, S Middletown; St Andrew's, Walden; Zion, Butternuts; Grace, Cherry Valley; Christ, Gilbertsville; Christ, Patterson; St John's, Cold Spring Harbor; St Paul's, Glen Cove; Christ, Manhassett; St Saviour's, Maspeth; Grace, S Oyster Bay; St Andrew's, Richmond (2); St Paul's, Tompkinsville; Christ, Piermont; St Luke's, Mechanicsville; Christ, Duanesburgh; St George's, Schenectady; Caroline, Setauket; St Paul's, Whitehall; Trinity, New Rochelle; Christ, Rye (2); St Paul's, Sing Sing; St Luke's, Somers; Grace, White Plains; St James's, Scarsdale—70.

The resolution of Dr. Higbee then came up.

Dr. Vinton suggested that the question be taken without debate

The vote was then taken by ayes and noes. Ayes—clergy, 91, laity, 69; noes—clergy, 36, laity, 46.

The following was the vote:—

CLERGY: *Ayes*—N H Adams, Andrews, Barrows, Beach, Dr Berrian, Bingham, Bostwick, D Brown, Dr Brown, Bruce, Bull, T J Carter, Clapp, Clarke, Cox, Dr Creighton, Davenport, H M Davis, S Davis, Diller, Douglas, Duncan, Draper, Duffie, H Edwards, Eigenbrodt, Evans, Fairbairn, Fowler, Geer, Dr Hackley, Dr Haight, Hanson, A B Hart, Haskins, Hawksley, Dr Henry, Dr Higbee, Houghton, Hoyt, J G Hubbard, Hughes, Jackson, Jeliff, D V M Johnson, Judd, Leonard, Dr. S. R. Johnson, Dr. W. L. Johnson, Livermore, Long, McIlwaine, McVickar, Mallaby, Metcalf, Millett, Morris, Nichols, Noble, Noll, Olssen, Pardee, Payne, Pound, Dr Price, Richmond, Roberts, Dr Robertson, Scorvill, Dr Schroeder, Dr Seabury, Selkirk, Shackleford, Shaw, F W Shelton, Dr Sherwood, Sleight, O H Smith, Spooner Sterling, Stocking, Stoughton, Tucker, Tuttle, Twing, Dr Vinton, Ward, Washbon, Waters, Weaver, Winslow—91.

Noes—Rev Mr Abercrombie, Dr Anthon, Dr Balch, Battin, Beare, Bedell, C W Bolton, Bourne, C J Brown, A B Carter, Garfield, W H Halsey, C H Halsey, Harris, W H Hart, Harwood, Dr Hawks, C Jones, L Jones, Lounsbury, Mercer, Moore, Partridge, Ransom, Reynolds, Rodman, J C Smith, Stearns, Dr. Stone, Storrs, Dr. Taylor, Dr. Turner, Van Kleeck, Walker, Dr Whitehouse, Williamson—36.

LAITY: *Ayes*—St Peter's, Albany; St John's, Cohoes; Trinity, West Troy; Christ, Hudson; St. John's, Delhi; do. Stockport; Trinity, Fishkill; St Jas's, Hyde Park; St Paul's, Red Hook; Zion, Wappinger's Creek; Cross, Ticonderoga; St Luke's, Cattskill; Christ, Greenville; Trinity, Windham; Emmanuel, Little Falls; *Brooklyn*—Calvary, St John's, St Luke's, St Mary's; St Mark's, St Paul's, Williamsburgh; *New York*—Advent, All Saints, Annunciation, Crucifixion, Emmanuel, Good Shepherd, Holy Apostles, Holy Evangelists, Holy Martyrs, Nativity, Redemption, St. Clement's, St John Baptist's, St Luke's, St Mary's, St Matthew's, St Stephen's, Transfiguration, Trinity (3), Zion; St George's, Newburgh; Grace, S Middletown; St Andrew's, Walden; Zion, Butternuts; Grace, Cherry Valley; Christ, Gilbertsville; Christ, Patterson; St John's, Cold Spring Harbor; St Paul's, Glen Cove; Christ, Manhasset; St Saviour's, Maspeth; Trinity, Rockaway; Grace, S Oyster Bay; St Paul's, Tompkinsville; Christ, Piermont; St Luke's, Mechanicsville; Christ, Duanesburg; St George's, Schenectady; Caroline, Setauket; St Paul's, Whitehall; Trinity, New Rochelle; Christ, Rye (2); Christ, Tarrytown; St Peter's, Westchester; St James's, Scarsdale—69.

Noes—Trinity, Plattsburgh; *Brooklyn*—Christ, Grace, St Ann's, St Peter's, St Thomas's; St John's Fort Hamilton, Christ, N Brooklyn; Calvary, Williamsburgh; *New York*—Ascension, Christ, Epiphany, Grace, Intercession, Mediator, St Andrew's, St Bartholomew's, St George's, St James's, St Jude's, St Mark's, St Michael's, St Peter's; St Thomas's; Christ, Cooperstown; St George's, Astoria; St George's, Flushing; St George's, Hempstead; Grace, Jamaica; Zion, Little Neck; St James's, Newtown; *Troy*—St John's, St Paul's; St John's, Clifton; St Andrew's, Richmond (2); Ascension, Aesopus; St Paul's, Eastchester; St Stephen's, North Castle; Christ, Pelham; St Paul's, Sing Sing; St Luke's, Somers; Grace, West Farms; Grace, White Plains; St John's Yonkers (2) 46.

So the resolution was *carried*.

The Hon. Luther Bradish then arose with much solemnity, and said—"The convention has now consummated that which a large and respectable minority anticipated and deplored."

Mr. J. C. Spencer—I rise to order—

The honorable member cannot make his speech, till he has told us what his motion is.

Mr. Bradish. I have a right to preface my motion with remarks.

Mr. Spencer—And I have a right to know what the object of your motion is before you go any farther.

Mr. Bradish (with reluctant politeness.) Well, sir, I hold in my hand a protest signed by a minority of this House against the decision which has just been announced, and I intend to move that it be read and entered on the journals.

Mr. Spencer—Aye! now we have it. I object to the reception of the motion. The right of protest is unknown in all the legislative bodies of this country. It has been so decided again and again. It exists only in the British House of Lords; it is not allowed in the House of Commons; and members have no right to claim it in this case or in this body. It is new, unprecedented and dangerous. The rule is founded in reason. If the minority can spread their reasons on the minutes by way of protest, the majority can claim the same right; and the journal will be a record of debates and bickerings and not of proceedings.

The question was then put—will the House entertain the motion of Mr. Bradish?"

It was decided in the negative—Clergy, ayes 29, noes 84; Laity, ayes 29, noes 61.

The vote was as follows:

CLERGY—*Ayes*—Dr. Anthon, Dr. Balch, Messrs. Beare, Bedell, C. W. Bolton, Bourne, J. C. Brown, A. B. Carter, T J Carter, Garfield, C H Halsey, Harris, W H Hart, Harwood, L Jones, Lounsbury, Mercer, Moore, Partridge, Ransom, Richmond, Rodman, J C Smith, Stearns, Dr Taylor, Walker, Waters, Dr Whitehouse, Williamson—29.

Noes—Rev Mr Abercrombie, N H Adams, Andrews, Barrows, Beach, Bingham, Bostwick, D Brown, Dr Brown, Bruce, Bull, Clapp, Clarke, Cox, Dr Creighton, Davenport, S Davis, Diller, Douglass, Duncan, Draper, Duffie, H Edwards, Eigenbrodt, Fairbairn, Fowler, Geer, Dr Hackley, Haight, Hanson, A B Hart, Haskins, Hawksley, Dr Henry, Dr Higbee, Houghton, Hoyt, J G Hubbard, Hughes, D V M Johnson, Dr S R Johnson, Judd, Leonard, Livermore, Long, McIlwaine, Dr McVickar, Mallaby, Metcalf, Millett, Morris, Nichols, Noble, Noll, Olssen, Payne, Pound, Dr Price, Roberts, Dr Robertson, Dr Schroeder, Dr Seabury, Selkirk, Shackleford, Shaw, F W Shelton, Dr Sherwood, Sleight, O H Smith, Spooner, Sterling, Stocking, Stoughton, Tucker, Tuttle, Twing, Van Kleeck, Dr Vinton, Ward, Washbon, Weaver, Wells, Wheaton, Winslow. 84.

LAITY.—*Ayes*—*Brooklyn*—St Ann's, St Thomas's; St John's, Fort Hamilton; Christ, N. Brooklyn; Calvary, Williamsburgh. *New York*—Ascension, Christ, Grace, Mediator, St Bartholomew's, St George's, St James's, St Jude's, St Mark's, St Peter's, St Thomas's; St George's, Flushing; St George's, Hempstead; Zion, Little Neck; St James's, Newtown. *Troy*—St John's, St Paul's; Ascension, Esopus; St Paul's, Eastchester; St Luke's, Somers; Grace, West Farms; Grace, White Plains; St John's, Yonkers (2). 29.

Noes—St Peter's, Albany; St John's, Cohoes; Trinity, West Troy; Christ, Hudson; St John's, Stockport; St John's, Delhi; Trinity, Fishkill; St James's, Hyde Park; St Paul's, Red Hook; Zion, Wappinger's Creek; Cross, Ticonderoga, Christ, Greenville; Trinity, Windham. *Brooklyn*—Calvary, Grace, St John's, St Luke's, St Mary's; St Mark's, Williamsburgh. *New York*—Advent, All Saints, Annunciation, Crucifixion, Emmanuel, Good Shepherd, Holy Apostles, Holy Martyrs, Intercession, Redemption, St Clement's, St John Baptist's, St Luke's, St Matthew's, St Stephen's, Transfiguration, Trinity (3), Zion; St George's, Newburgh; St Andrew's, Walden; Zion, Butternuts; Christ, Gilbertsville; St John's, Cold Spring Harbor; St Paul's, Glencove; Christ, Manhasset; St Saviour's, Maspeth; Trinity, Rockaway; Grace, South Oyster Bay; St Paul's, Tompkinsville; Christ, Piermont; Christ, Duanesburgh; St Georges, Schenectady; Caroline, Setauket; St Paul's, Whitehall; Trinity, New Rochelle; St Stephen's, North Castle; Christ, Rye (2); Christ, Tarrytown; St James's, Scarsdale.—61.

Rev. Dr. Anthon—Well, sir, if we cannot introduce it here, there are other ways of spreading it before the world.

Mr. W. H. Harison moved to amend article 3 of the Constitution by striking out "one or more," and inserting "not more than three," which was approved and lies over for final action.

Dr. Anthon then called up his resolution, offered the day before; it was perfectly just, laudable, and righteous, and he should like to know what any one had to say against it.

Mr. Spencer moved to adjourn *sine die*, after the reading of the minutes and usual devotions—the motion was seconded.

At request he waived it to allow of the introduction of a resolution to print 2000 copies of the journal which was adopted

The report of the Committee on the Diocesan Fund was read. It recommended that 6 cents per mile be allowed to clergy for travelling to and from the Convention which was adopted.

Rev. Dr. Anthon—I wish to know the fate of my motion. (A laugh.)

I offer to withdraw it if the standing committee will pledge themselves to carry out its principle in good faith, this is perfectly fair and equitable.

Dr. Haight—I can say nothing as to what the standing committee will do, till they meet.

Judge Jones—The standing committee, sir, will act in such manner as may, to the best of their judgment, most promote the interests of the Church and the Diocese.

Mr. Spencer renewed his motion. He waived it, however, to enable Dr. Vinton to move a vote of thanks to the President for his conduct in the Chair.

The motion to adjourn then passed.

The Minutes were read and approved. The President made a brief address to the House.

The GLORIA IN EXCELSIS was then sung with one heart and voice by those present, and had a most solemn, impressive and magnificent effect. The President offered some appropriate collects, with the Lord's prayer, and pronounced the benediction.

The Convention then adjourned *sine die* at 11 P. M.

The members before separating, exchanged cordial greetings and farewells after this most auspicious termination of their proceedings through the goodness of HIM who, we may humbly trust, had according to his promise presided by His Spirit in this council of the Church.

THE CHURCHMAN.

New-York, Saturday, October 6, 1849.

THE anxiously expected Convention of this Diocese is now one of those things that has been, but its proceedings are, (unless we are greatly mistaken) destined to exercise a most powerful influence in the affairs of the Church, not only in this Diocese, but throughout the Union. We have devoted a large portion of our paper to an account of the transactions and debates, and trust that it will be found tolerably complete and accurate. In making up the report, we have availed ourselves of the assistance of the Commercial Advertiser, the Express, and the Herald, in addition to our notes and recollection. At the distance at which we sat from most of the Speakers we found it almost impossible to minute closely their addresses, and have been compelled to give merely an outline, which doubtless many will consider unsatisfactory. We shall be ready to correct any *material* error which may be found in our columns.

In speaking of the result of this Convention, we would say in the first instance, that it may justly be deemed a business Convention. Free debate was allowed, and many availed themselves of the privilege; but what was said on both sides was, in general, to the purpose, and was not extended to an unreasonable length. The speakers too (with the exception of one or two incorrigibles) displayed a temper and moderation becoming christians and churchmen, who were engaged in the work of legislating for the Church of God, and afforded a very favorable contrast to the noise and turbulence of some orators of former years. We rejoice at this evidence of returning good feeling and harmony among those who differ honestly and conscientiously on certain great principles.

This was evidenced very satisfactorily in the case of the Missionary Committee. That Committee, as it existed at the opening of the Convention was renominated, and agreed to without a dissenting voice. The motion to dispense with the ballot came from one of the leaders of the *Minority*. It was fair then to suppose there was no objection to them, yet presently the hidden grief was disclosed, that certain clerical members would not recommend the cause, and their people would not contribute, because their side was unrepresented in the committee. Immediately the offer was made to remove this complaint. Dr. Higbee and Mr. Cox, two most useful and active members, in the names of themselves and their colleagues resigned upon the spot, and *the preponderance was yielded by the majority to the minority* in the confidence that all would do their best in candor, zeal and fidelity, to sustain the missionaries, and extend the Church in this Diocese. Such an instance of the magnanimous surrender of power and authority for the sake of peace and harmony is most creditable to the Church party in the Convention, and has called forth the unqualified commendation of the secular press. It should be remembered in this connection that a special Committee of the last Convention bore testimony in the strongest terms to the impartiality and judgment with which the affairs of the Diocesan Mission has been managed by the Committee, and on its report are found the names of Dr. Cutler and the Hon. Luther Bradish. The same honorable meed of praise must be awarded them this year, for not a syllable was uttered which reflected on their system of administration. We doubt not that the present Committee will in this respect follow the example of their predecessors.

Another question which was looked upon as calculated to excite some angry feeling, was that of this proposed qualification of lay delegates. A repetition was feared of those furious diatribes by which the convention was disgraced last year. Here, however, a marked change was manifest. Two attempts were made to repeat the sad scenes, but they proved powerless, was regarded with disgust, and one of them met with a withering rebuke from the mighty intellect and eloquent lips of an honorable member from Albany. His own speech (though we must say we dissent from some of its conclusions,) was a model both of argument and of courtesy, and we deeply regret that our report (the best we could get) fails to convey any adequate idea of the original. The question was also powerfully argued on the other side by the able divines who spoke in its favor, and it should be observed that the decision was not had on the *merits*, as it was last year, but went off on a side point, by the skilfully devised proposition, to wait until we should have a bishop presiding in the convention, before settling the matter. A large number felt scruples about proceeding, and the amendment was postponed. It must be said, too, that the good order and the decorum, which so agreeably pervaded the house, were a considerable make-weight in this result.

The last subject which engaged the Convention, was the resolution of Dr. Sherwood, succeeded by that of Dr. Higbee, and that again superseded for the time by the substitute of Dr. Whitehouse. The resolves of the House are spread in full upon our columns. There can be no doubt now as to the declared will of the Diocese; there can be no room honestly for the cry—"The laity against the clergy." The question of resignation—a resignation to be desired, and in a measure enforced by the Convention—was decided in the negative by an overwhelming vote,—and the resolution which virtually requests the Bishops to remove the sentence wholly and unconditionally was passed by the like sweeping majority. New York then has at length spoken out plainly and decisively, and there are circumstances which show that it is the fair expression of the voice of the Diocese. There have been no private manœuverings, no secret combinations, no resolutions cut and dried as loudly charged in former times, but very uncandidly; the preamble and resolution of the true hearted and fearless Sherwood were spread on the journals of the last Convention, and were pondered and studied by the clergy and laity of the Church. They came prepared to decide the question, and they have done their duty well and manfully. It should be observed too, through what a wide extent of country these parishes range, and how favorable is the argument thence drawn for the removal of the sentence. The breath of slander, the poison of calumny reaches them not; they know what they themselves have seen; and they judge the case by what is probable and consistent with the dictates of nature, and the plain maxims of common sense. In this point of view the resolves of the Convention cannot but possess the greater weight.

Such being the fact, we earnestly trust that a better state of things will now arise: that the paralysis under which the Diocese has so long labored will be removed; that those who have been estranged will strengthen each others' hands, and be united in the bonds of a fervent and healthful charity,

Lux ecce surgit aurea,
Pallens fatiscat cæcitas.

P. S.—In one of the debates, a charge was made by Dr. Taylor—when referring to the Missionary organization of the Diocese—that Dr. Higbee had been the chief agent, under the influence of party spirit, in removing a worthy and respected clergyman (whom he named) from the Executive Committee. Dr. Higbee immediately denied the correctness of Dr. Taylor's assertion—Dr. Taylor rejoined—saying that the information had just been whispered in his ear by some one who declared that he had *overheard* Dr. Higbee and another gentleman in conversation on the subject, and planning the removal of the Rev. Mr. * * *. Dr. H. again positively denied having had anything to do with the matter. He knew nothing of the time, or the circumstances, or the cause of that removal.

We now understand that, upon referring to the records of the Missionary Executive Committee, it is found that the change referred to in the charge of Dr. Taylor—namely, the removal of Mr. * * *, took place in September, 1847—a time when Dr. Higbee was several thousand miles distant from this city. He had been, as we learn, nearly six months in Europe, and about the day of the above named act of "proscription," was at the Hospice of the Great St. Bernard—probably as little conscious of any hostility to the Rev. Mr. * * *, as were the good monks whose hospitalities he was then receiving

Married.

On Monday, 24th Sept, at Trinity church, by the Rev. John C. Sterling, Henry Feltus Quackenbos, M. D., to Mary Janet, only daughter of G. Ludlow Pride, Esq., all of this city.

Notices.

☞ There will be an election for officers of the New York Bible and Common Prayer Book Society for the ensuing year, held at the Society's room, No. 20 John St., on Saturday, the 6th October next, at 1 P. M.

Sept. 29, 1849. WM. H. BELL, Sec'y.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (8th inst.,) at half-past 7 o'clock.

THOMAS P. CUMMINGS, Rec. Sec'y.
New York, Oct. 6, 1849.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 25th inst, viz:

Fam'y mite box, 1; St Helena ch, Beaufort, S C, Miss S B B, ed China, 25, do Mr Edward R, for do. 25,—50; Christ ch, Raleigh, N C, for Africa, 30; S S, ch Ascension Balt, Md, for ed, Africa, 20; Christ ch, Savannah, Ga, for Greece, 22; Ladies' Benev Soc'y, St Michael's ch, Bristol, R I, special do'n for Africa, 50; S S, St George's ch, Beekman st, N Y, for ed, Africa, 25, do do, for ed, China, 25,—50; Zion ch, Sandy Hill, N Y, 2 50; Grace ch, Sheldon, Vt, 2 50; Christ ch, Enosburg, one-half, 2. Total, 229 00.

J. SMYTH ROGERS, Treas.
New York, Oct. 2, 1849. No. 2 Park Place.

DOMESTIC MISSIONS.

Since his acknowledgment of the 25th inst., the Treasurer has received the following contributions:

Grace ch, Canton, N Y, one-half, 2; Ladies' ass'n, of Christ ch, Rye, N Y, 60; from R B Thirbon, one-half, 5; Zion ch, Morris, N Y, one-half, 4 62; from a lady for dom'c mis's, 3; Christ ch, Duanesburgh, N Y, 30; St James' Hyde Park, N Y, 20; Christ ch, Seacock, Pa, for the Chic'w mis'n, 5; S S off'gs, Grace ch, Providence, R I, 25; do for the Jews, 2; St John's ch, a member, 25; St Matthew's, Plymouth, Ct, 2, Grace ch, Sheldon, Vt, one-half, 2 50; Christ ch, Enosburgh, one-half, 2; Zion ch, Sandy Hill, N B, 2 36: St James, Fort Edward, 1 44; total, 191 92.

THOMAS N. STANFORD, Treas.,
New York, Oct. 2, 1849. 139 Broadway.

The Treasurer also acknowledges the receipt of $20 from St Paul's ch, New Haven to be applied to furnishing aid to indigent sailors and their families.

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 24th inst.

St James' ch, Hyde Park, Rev Reuben Sherwood, D D, 10; Zion ch, Sandy Hill, Rev S B Bostwick, 1 10; St Mary's ch, West Charlton, Rev J Scovill, 75 cts; Trinity ch, Lansingburgh, Rev A T Twing, 5; Mrs I Gibson, subs'n, 5; Christ ch, New Ark, Rev R T S Lowell, 1; a friend by E E, 2, Miss Ruth Stebbins, Ridgefield, Conn, 10, do'ns,—72; St Michael's and St Mary's chs, Rev Wm Richmond, 8 74; St Matthew's ch, Rev Jessee Pound, 5; Trinity ch, Plattsburgh, Rev Thomas Mallaby, 3; Christ ch, Burlington, Otsego Co, Rev John Hughes, 2; St Paul's ch, Whitehall, Rev G N Sleight, 4; Rev Sheldon Davis, missionary, Clinton, Dutchess Co, 2; Christ ch, St Louis, Rt Rev C S Hawks, 40; Rev John N Norton, Frankfort, Ky, remittance, 2; total, 101 59.

The Society has just published a superior 24mo Prayer Book in various styles of binding.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Oct 2, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 24th inst.

Christ ch, Ballston Spa, Rev G J Geer, 25 76; St James ch, Hyde Park, Rev Reuben Sherwood, D D, 10; Trinity ch, Lansinghurgh, Rev A T Twing, 5; St Thomas ch, New Windsor, Rev E Embury, 70 cts; a friend by E E, 1 75, N H Smith, White Plains, 2 50, do'ns,—4 25; Mrs I Gibson, subs'n, 5; Trinity ch, Rev Dr Higbee, 50 50; St Paul's chapel, 41 22; St John's chapel, 58 06; total, 200 49.

The Society has published the Church Almanac for 1850.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct. 2, 1849.

Advertisements.

EXTENSIVE AND VALUABLE LIBRARY.

THEOLOGY, CLASSICAL LITERATURE, BELLES LETTRES, ETC.

MESSRS. COOLEY & KEESE Will sell by auction at their Rooms, 191 Broadway, (corner of Dey St.) on Thursday, Oct. 14th, and two following evenings, *The Choice and Extensive Library of Ancient and Modern Books.*

Fine London Editions, and many of them elegantly bound, comprising the most valuable works in classical literature, theology, belles lettres, history, biography, voyages and travels, &c. &c. Among them are

Auctores Classici Delphini; fine set, 186 vols. 8vo; Smith's Dictionary of Classsical Biography, &c, 4 vols; Arnold's Thucydides, 3 vols, 8vo; Hesychii Lexicon, 2 vols, folio; Wood's Balbec and Palmyra, folio; Works of the Fathers, St. Jerome, 9 vols, imp. 8vo; St. Basil, 6 vols; St Ambrose, 4 vols; St Bernard, 4 vols; Lactantius, 2 vol; Pugin's Glossary of Ecclesiastical Ornament, 4to; Wood's Athenæ Oxonienses, 2 vols, folio; Works on the Church Liturgy, by Cardwell, Maskell, Hole, Comber, Wogan, Wheatley, &c.; Brandt's History of the Reformation in Holland, 4 vols, folio; Dupin's Ecclesiastical Writers, 3 vols, folio; Works of Dr. Barrow, Bishop Hurd, Leighton, Boston, Stillingfleet, Cranmer, Flavel, Paley, Baxter, and many others, all fine London or Oxford editions; Collier's Church History, 9 vols; Gibbon's Miscellaneous Works, 3 vols, 4to; Huber's English Universities, 3 vols, 8vo; Paleographia Sacræ Scripturæ, 4to; Works on Old English Literature, Poets, &c; Works on the History of Napoleon, and the French Revolution; Voyages and Travels, &c. &c. &c., forming a collection of unusual variety and interest.

May now be viewed and Catalogues had of the Auctioneers, 191 Broadway. Oct. 6—2t$

Selected Matter.

From the Spirit of Missions.

Report of the Rt. Rev. Jackson Kemper, D.D.,

MISSIONARY BISHOP IN THE NORTH-WEST.

DELAFIELD, Wisconsin, June 1, 1849.

To the Board of Missions—

DEAR BRETHREN: During the year just closed, I have been enabled to perform the following, among other duties: Twenty-seven persons have been baptised, of whom four were men, and one woman, the rest were children or infants, eleven of whom were females. One hundred and thirty-five individuals, of various ages, have, in the presence of Almighty God and his Church, assumed the solemn responsibilities of the Christian covenant, in the apostolic rite of confirmation, at these places: In *Iowa*, at Fort Madison, *four*. In *Indiana*, at Lafayette, *seven*; at Michigan City, *one*; at Mishawaka, *three*; at Bristol, *two*; at Logansport, *one*; at Delphi, *one*; at Indianapolis, *five*; at Richmond, *three*; at Madison, *two*; at Jeffersonville, *four*; at New-Albany, *three*; at Evansville, *three*; at Saundersville, *four*; at Point Commerce, *two*. In *Wisconsin*, at Jonesville, 7; at Trinity Church in Milwaukie, 6; at Winnebago Portage, 1; at Nashotah, 14; at Hazle-Green, 4; at Mineral Point, 3; at West Bloomfield, 7; at Duck Creek, 3; at Green Bay, 3; at St. John's Church in Milwaukie, 5; at Saint Paul's Church in Milwaukie, 11; at Delavan, 3; at Whitewater, 1; atSouthport, 11; at Lisbon, 3; at Watertown, 3; and at Ashippen, 5. Of the above, three were Oneidas, and five Scandinavians. The Lord's Supper has been administered by me forty-five times; and I have enjoyed the privilege of preaching many sermons, and of visiting St. Mary's Seminary at Indianapolis, Indiana, the theological and other departments at Nashotah, and a few Sunday schools. Occasionally I have prayed with the sick; have solemnized three marriages, and attended two funerals. Trinity Church, a large and substantial building at Jamesville, in Wisconsin, has been consecrated. At the laying of the corner-stone of Christ Church, Madison, in Indiana, and likewise that of St. Paul's Church, Watertown, in Wisconsin, I delivered an address. Two candidates for Holy Orders have been, at their own request, transferred to the Diocese of Tennessee, and two others, in consequence of ill health, have had their names withdrawn. Ten new names have been added to my list, and three which were on it last year have been promoted to the ministry. Three more, I presume, will be ordained before winter. At the present moment, the candidates belonging to the Diocese of Indiana are—Homer Wheeler,* Wm. Boyse, and George Johnson. These belong to Wisconsin—Wm. Markoe, John McNamara,† Geo. F. Richards, John A. Bowman, Olof Forssin, Edwin Goodnough, John O. Barton, John E. Battin, Albert Bingham, Wm. F. G. Chadwick, and George P. Schetky. Of these fourteen candidates, one is studying at the Gen. Theological Seminary, in New York, one at Kenyon College, and eight at Nashotah. During the year, I have licensed ten persons as lay-readers, three of whom were candidates.

The clerical changes with my Mission have been alarming and most painfully frequent.

The 24th of July, the Rev. Thomas B. Fairchild was transferred faom Indiana to Ohio. The important parish at Logansport, which he then resigned, continues vacant. The 11th of August, the Rev. F. H. L. Laird was transferred from Indiana to Kentucky. September 16, the Rev. B. B. Killikelly, D.D., was transferred from Indiana to Pennsylvania. The Rev. Wm. P. Saunders, who had officiated for some years in Arkansas, was transferred, 30th November, from Indiana to Florida. Rev. John W. McCullough, D.D., removed, February 19, from Indiana to Tennessee; and the Rev. John P. T. Ingraham went to the same diocese, March 12, from Wisconsin. The little parish of Trinity Church, in Milwaukie, of which Mr. Ingraham was rector, is yet unsupplied. To this list of transfers must now be added the name of the Rev. G. Unonius, who, as is well known, has gone to Chicago, in Illinois, to build up, under the patronage of Bishop Chase, a Scandinavian congregation. The parish which he left, at Manitowoc, in Wisconsin, is solicitous to enjoy again the services of the sanctuary. I must here record that the Rev. Charles H. Page, of Kentucky, who, for scarcely any remuneration, and with much zeal, officiated during several years at Jeffersonville and its neighborhood, in Indiana, has removed from Louisville to Covington. Thus a large district is deprived of his valuable services, and I fear no one has supplied his place.

The Rev. Samuel Lee Johnson, rector of the Church at Indianapolis, in Indiana, a brother beloved, whose soundness in the faith and amiableness of disposition had endeared him to his flock, and all his clerical associates, and who, amidst many trials and discouragements, had devoted himself with untiring assiduity and exemplary piety to the salvation of souls and the sacred cause of Christian education, has been called from the Church militant to his eternal reward. He died near the festival of our Lord's nativity. His interesting parish, I fear, still remains without a pastor.

Mr. Josiah Phelps was a candidate in Indiana. Having completed his theological studies at the General Seminary, he was, at my request, being solicited thereunto by himself and friends, admitted to Deacon's Orders last July, by the Bishop of Western New York, who officiated on that occasion. I understand from the papers that he has lately returned to Indiana.

At an Ordination held Friday, June 10th, at Janesville, during the session of the Second Annual Convention of the Diocese of Wisconsin, the Rev. Deacons, Lathrop Wilson Davis, and William Charles Armstrong, were admitted to the holy order of the Priesthood. Both these clergymen continue faithfully laboring at their first stations, Sheboygan and Lisbon.

On Sunday, June 25, the candidates, William A. Leach and Martin F. Sorensen, were ordained deacons in the chapel at Nashotah, on which occasion a sermon was preached by the Rev. E. G. Gear, chaplain at St. Peter's, and one of the earliest pioneers of the North-west. By the unsolicited aid of an individual, whose name I am not at liberty to mention—for I would have looked in vain for any advance from the Domestic Committee, in the present sad embarrassment of their funds—I was enabled to take Mr. Leach to the lower part of Iowa. My first intention was, that he should begin a mission at Keokuk, a thriving town at the foot of the lower rapids of the Mississippi; but, after various efforts, a place could not be found for the celebration of public worship, or a room in which he could lodge and study. We then went to Fort Madison, a very pleasant village, twenty-five miles up the river, where, a few years since, there were several members of the Church, who organized a parish, and frequently solicited, though in vain, for a Missionary. These Episcopalians were nearly all scattered, yet we found some individuals ready to rally around our holy standards; and the Rev. William A. Leach, I am happy to say, is laboring there now as your Missionary, under encouraging circumstances, as his report will prove. The other candidate, the Rev. M. F. Sorensen, took charge, as soon as he was ordained, of the Scandinavian congregation, which had been organized by the Rev. G. Unonius. Mr. Sorensen is a fine scholar, and a very judicious man; and is much beloved by his parishioners, who are, however, too poor to support him. Thus far I have abstained from adding his name to your list of Missionaries through the kindness of an old beloved friend; and I trust he will continue to aid him until his congregation can become self-supporting. Owing to his peculiar situation, and with the advice of the neighboring clergy, I admitted Mr. Sorensen, in the Nashotah Chapel, to Priests' Orders on Sunday, September 24th, being one of the stated days of ordination.

The annual Conventions of both the Dioceses with which I am connected were attended by me, and I think you will perceive, from the parochial reports thereof, that there is a gradual, though slow, improvement. I intended to have been in Iowa this spring, and had in a measure called a convocation of the clergy of that State to meet me at Burlington, on the Festival of the Ascension of our Lord and Saviour Jesus Christ, when I was solicited, in consequence of the state of the weather, the impassable condition of the roads, and other causes, to postpone the meeting. I now regret I consented, for I fear my other duties will occupy me until the close of October.

The Rev. John Johnstone, M.D., of Wisconsin, having renounced the ministry, has been displaced therefrom. His degradation was recorded in the presence of several presbyters.

The following clergymen have been aeded to the Mission, besides those whose ordination has been already stated: Rev. Henry P. Powers came from Mishigan to Indiana, and officiated for some time at Fort Wayne with great acceptance; he still belongs to Indiana, but is now, I believe, laboring in Ohio. The Rev. James Abercrombie, the grandson of my earliest associate in the ministry, removed from Maryland to Wisconsin, and is now the able rector of the Church at Waukesha. The Rev. Joel B Ramsdell, a deacon from Kentucky, is now the minister of the church at New-Albany. The Rev. Joseph S. Large, from Michigan, is laboring with much success at Fort Wayne, in Indiana; and the Rev. Edward Magee, a deacon from New York, has charge of the church at Delphi. Other additions are hourly expected, for I learn that the Rev. Alfred M. Loutrel, of Ohio, is officiating at Lafayette, in Indiana; the Rev. George L. Roberts, a deacon of Illinois, at Vincennes, in Indiana; and the Rev. G. G. Moore, of Kentucky, at Lawrenceburgh, in Indiana. But these reverend brethren have not yet been transferred to my jurisdiction. I ought, likewise, to mention that I have official information that the Rev. Joshua Sweet, of Maryland, is on his way to Wisconsin, with a transfer, and that the Rev. Alfred Louderback, now your missionary at Davenport, in Iowa, has been transferred to me by the Bishop of Western New York; but the document has not yet been received.

Let me here report that I spent, as already intimated, two or three days, during July, at Fort Madison. On Sunday, the 16th, I preached twice, celebrated the morning and evening service, and baptized an infant.

Sunday, 23d July, was devoted to Dubuque, where I supplied the place of the excellent and very amiable Missionary, who was on a visit to the Atlantic States, after an absence of many years, for the benefit of his health. The place is an important one, and I have much reason to believe that the prospects of the Church are quite encouraging. Here I preached twice, and baptized an infant.

After visiting Wisconsin and Indiana, I passed from Terre Haute, through Illinois, to St. Louis, and thence by a steamer to Iowa, which I reached Saturday evening, 18th November. By traveling in a hired conveyance all night, I was enabled to spend another Sunday at Fort Madison. Here I found Mr. Leach very usefully employed, and in many respects much encouraged. On this day I held the confirmation already mentioned, and the Holy Eucharist was administered, of which there were six recipients. Every preparation was now made to go into the interior, and the Rev. John Bachelder came to acoompany me, and was ready for the journey. He, however, knew the country and the roads, and advised me by all means to postpone the journey until another year, and hasten home before the winter began. The rains had been frequent and very heavy since midsummer, and I had already, through many parts of Indiana, encountered various difficulties. I therefore followed his advice, and started for the north instead of the west. At Burlington, where I spent part of a day, I found the church nearly finished It is a handsome brick building, of good size and fair proportions. The funds for its erection were collected by the indefatigable missionary. Amid evil and good report, with very few of this world's comforts, and scarcely a parishioner to sympathise with him, this worthy and learned man has persevered, working, perhaps, more for future generations than for this; and as he was the means, in the good Providence of God, of the erection of the first church that was consecrated in Illinois, so in all probability the church at Burlington will be the first to be consecrated in Iowa.

I was greatly disappointed in finding Blomington unsupplied. There was a time when I cherished the fondest hopes for the Church in this place; but the death of that faithful and kevoted layman, Matthew Matthews, with the removal of his family, and the shameful dereliction from duty on the part of the first missionary, have almost destroyed prospects of the most encouraging nature.

On Sunday, Nov. 26, I preached twice at Davenport, and, at the request of the missionary, baptized an infant. Rev. Zachariah H Goldsmith lately resigned this station, which is now supplied by the Alfred Louderback.

Journeying north, I had the pleasure of spending the morning of the 28th with the Rev. Mr. De Pui, who had returned home to Dubuque with renovated health and spirits.

It is inexpedient, I presume, to describe my visitations of Indiana and Wisconsin, as the minute details thereof will necessarily be inserted on the Journals of those diocese. The whole of my time, both at home and when traveling, has been devoted to the concerns of the mission, and I have not been beyond its bounds, except when passing from one portion of it to another.

The extent of the field before me, its daily increasing importance, the feeble efforts of the Church, the very small number of missionaries, and the sad and most mortifying delays in redeeming the pledgos which have been made to those faithful men, overwhelm me with astonishment and sorrow. Would to God, brethren, I could rouse our members to a sense of their vast responsibility. There is a work of unutterable importance to be accomplished; and that work rests upon the Church of our Almighty Redeemer—the branch to which we belong—the Protestant Episcopal Church of the United States. I am almost compelled to turn a deaf ear to the solicitations from Indiana and Iowa, and especially from Wisconsin. And what shall be said of the Indian Territory and Minnesota, in neither of which have we now one representative of the Church, except the chaplain at Fort Snelling. For God's sake be more liberal. Let there be an itinerant for each State and Territory. Nine more missionaries are now wanted in Indiana, seventeen in Wisconsin, and three in Iowa. The inhabitants are increasing by tens of thousands; and among the emigrants, especially in the State from which I now write, there is quite a considerable number of Episcopalians. Can we, with a safe conscience, abandon them to the deleterious influences which everywhere prevail?

There are many persons who contribute generously once every year to the sacred cause of Missions, but who have the ability to do much more. May I be permitted to say to them through this Report, that every sum, however small, that is forwarded to me, will be faithfully applied to the maintenance of the ministry in the West.

I have already referred to a difficulty which is exceedingly great. There are young men, and frequently they are choice and devoted spirits, who, through toil and self-denial, have won their way to the ministry, and are anxious to go to the waste places of the West, to proclaim that unsearchable love which led them to abandon the world for the glory of the great Redeemer, and the good of souls. They have the will, and they glory in their commission, but they are penniless. And do you know, brethren, that to such men, for four or five years past, you have said, "Be ye clothed and fed—go into debt, if any one will trust you, in order to reach your stations, and after the lapse of six, nine, or twelve months, you shall receive your first quarter's salary." Can the Church be built up by such means? Can the cry for help from its scattered members be answered under such circumstances? The Home Missionary Society, so well known at the East, can boast of two hundred and two congregations in Wisconsin. I can scarcely go to a village, however new or remote, where I do not find one of their missionaries comfortably settled and provided for; but—THE CHURCH appears so well satisfied with her own apostolicity, that even the few laborers connected with the Western Bishops are leaving us, because they are *starved ovt*.

Fervently praying that the mighty power of the Holy Ghost may rest upon you in all your deliberations, and that the harmony of feeling and unity of action which pervaded the Church in the year of Grace, 1835, may be restored to us, I remain, faithfully,

Your servant in the Lord,
JACKSON KEMPER.

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* Admitted to Deacon's orders on Trinity Sunday, in the Chapel at Nashotah.

† Admitted to Deacon's orders in the Church of the Holy Trinity, Brooklyn, on the fourth Sunday after Trinity.

Advertisements.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particuler attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY,
REV. E. PUNDERSON, } Rectors.

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.

Aug. 18,-tf

SCHOOL FOR MORAL DISCIPLINE. This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

ST. PAUL'S COLLEGE, COLLEGE POINT, Near Flushing, Long Island, New York.—The 22d Session of this Institution will commence on the first Monday of October next:

Pupils are admitted into the Primary Classes at 10 years of age, and into the Collegiate Classes whenever they have attained sufficient scholarship.

There is but one session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the session in October. Pupils are received, however, after the Christmas and Easter recesses—and on the first Monday in March.

Applications to be made to the Rector at College Point.
aug 11—2m REV. J. G. BARTON, Rector.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars*.—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq, H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf

MISS HAINES respectfully informs her patrons and the public, that her School No. 10 Gramercy Park, (East-Twentieth st., second door from Fourth av.,) will commence on Monday, Sept. 10. She defers the time of opening one week in compliance with the urgent wish of many of her patrons.

Circulars, with terms and references can be obtained at 10 Gramercy Park, or at the bookstore of Messrs. C. S. Francis & Co., 252 Broadway, or at Messrs. Doremus and Nixon's, corner of Liberty and Nassau sts.

Written applications addressed to care of Doremus and Nixon, will receive prompt attention. s 8 4t

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

THE MOUNT WASHINGTON COLLEGIATE SCHOOL, 218 4th-st. fronting Washington square, corner of Macdougal-st., re-opens on Monday, the 10th of September. Circulars, for particular information, may be obtained at the bookstore of M. H. Newman & Co., 109 Broadway, or of Mr. Clarke, who resides in the building erected for the Institution.

s 15 3t. GEO. W. CLARKE,
JAMES FANNING, } Principals

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

☞ At Reduced Prices for Cash only ☜
Published and for Sale by

THE GENERAL PRTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John Street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Chatechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
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Manuel of Oral Instruction upon the Bible	"	2 00
Easy Questions for a little child with answers in the words of Scripture.	"	2 00
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" " 2, "	"	6 00
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Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

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Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

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CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 186 vols.. of various prices. Total, $29 06, nett.

THE CHILDREN'S MAGAZINE, bound in 40 vols., of 144 pages each. Price for the set, $7 20, nett.

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Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our duty to God	"	18 "
Charles Burton. A Tale	"	23 "
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BEAUTIFUL BOOKS FOR GIFTS

THE COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 63 cts.; fancy paper, 37.

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PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St.

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16, tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

MISS BALLOW Informs her friends and Patrons that her health being now quite re-established, she will resume the duties of her school on Monday, the 10th of September. Twenty-second street, between Broadway and Fourth Avenue.
Sept. 8—6t

Just Published by the Gen. Prot. Epis. S. S. Union.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.

BY 'ONE OF THREE HUNDRED.'

This is the most remarkable book of its class published within the present quarter of a century; and has already received unqualified approval from the very highest sources, It will be furnished in paper covers for distribution, at $28 per hundred, single copies 37 1-2cts.; muslin, 62 1-2cts.

IN PRESS,

The Revellers, The Midnight Sea, and *The Wanderers*; three allegories, by the author of "*The Dark River*," "*The Combatants*," &c., &c.; with four fine engravings, from designs by American Artists; bound in muslin and fancy paper.

Helen Morton's Trial; By Mrs. Joseph C. Neal; with illustrations executed by Wm. Howland, from designs by C. Mayr; muslin and paper.

Address orders to DAN'L DANA, jr., Agent.
20 John street.
Sept 22—3t.

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "THE COLLEGE GRAMMAR SCHOOL," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

CORNELIUS E. SWOPE, A M.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

NEW YORK.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

BROOKLYN.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq, Edgar J. Bartow, Esq.

NEWARK.—Joel W. Condit, Esq., C. M. King, Esq.
August 25—1 mos.

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom appiication may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,—2m College of St. James, P. O., Md.

ARCHITECTURAL WORK.

IN PRESS. Ancient Church Architecture, adapted to the Ritual of the Church, at the present day, with various plans and drawing by Frank Wills, Architect, New York. Will be published without delay by
STANFORD & SWORDS,
se15 137 Broadway.

TEACHER WANTED.—The advertiser is desirous of obtaining the services of a candidate for Holy Orders as assistant teacher. One qualified to teach Mathematics and the higher branches of English will find a desirable opening, by applying at the book store of Messrs. Wilder, No. 151, Atlantic street, Brooklyn. Preference will be given to one who would reside with the family of the principal. Sept. 15—1t$

GOVERNESS WANTED.—A family in Louisiana wish to obtain a Governess, which situation will be made in all respects most desirable. The lady must be well educated, an Episcopalian, and able to offer the best testimonials. Apply by note, addressed "Louisiana," to be left at Stanford & Swords,' 137 Broadway.

A YOUNG LADY, who has had considerable experience in teaching, wishes a situation as Daily Governess in a family or families, to teach the English branches, and to superintend French, Music, and Drawing, or if required to teach them to younger pupils. References given. Address M. B., at this office. Sept. 15—2t$

WANTED a situation as Chambermaid by a church woman who can give good references. Apply at 61 Clinton Place.
Sept. 29th—tf

FOR SALE, A file of the Churchman from the year 1834 to the present time unbound. Apply at this office.
Sept 29—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N. York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participase in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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Wm. J. Bunker,
Moses H. Grinnell,
Eugene Dutilh,
Francis S. Lathrop,
John C. Thatcher.

JOSEPH B. COLLINS, President.
———— ————, Secretary.
MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this Company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent thereof may be paid in cash, and a note, with interest at six per cent, given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
PLINY FREEMAN, Actuary.

MEDICAL EXAMINERS.—George Wilkes, M. D., No 25 Laight-St.; Cornelius R. Bogert, M. D., No. 5 St. Mark's Place.

TRUSTEES.

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David A. Bokee,
Alfred Freeman, M. D.
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Kendall,
John C. Beach,
Pliny Freeman,
William Barton.

Aug. 25—tf.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,
Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randal H. Green.

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
VALENTINE MOTT, M. D.,
JER VAN RENSSELAER, M. D. } Medical Board of Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.